

The LUTHERAN



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

WAITING AT THE CHURCH

Daughters of fishermen pray for their safety

Vol. 37, No. 49

SEPTEMBER 7, 1955

10 CENTS



Practical Evangelism

A VOLUNTEER CHURCH worker was visiting new families in the neighborhood. At one home she found a young mother in tears.

"Is there anything I can do to help?" asked the church worker.

"You'll probably think me silly," the youthful mother replied, "but I've just come home from the hospital and I've got to give my new baby a bath and I—well, I'm scared to death."

"I know just how you feel," the church worker, a mother of three, told the young woman. "Get the bath water ready—not too hot, mind you—and I'll be with you in a jiffy."

WORKING WITH experienced hands, the older woman had the infant washed and back in her crib in a matter of minutes. Then, as she was about to leave, she expressed the hope she'd see the young mother soon again.

"You'll see me at church next Sunday," the young woman promised. "I've a hunch you can teach me more than baby-washing."

—WILLIAM DINWOODIE



The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor

George H. Straley, Robert E. Huldshiner, Assistant Editors. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest Hoh, Litt.D., John George Kurzenknebe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Paul Valentiner.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Associate Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1955, by the United Lutheran Publication House. Printed in U.S.A. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879.

THIS WEEK in *The* LUTHERAN

LEAGUERS FACED DAY'S MAJOR ISSUES	- By Richard T. Sutcliffe	13
Convention delegates rapped movies, militarism, segregation		
GIFT FROM THE SEA	- - - - - By Ralph W. Loew	17
FISHERMEN OF THE PRAIRIES	- - - - - By Frank Conlon	19
Religion plays big part in the lives of Manitoba's fishing folk		
THE CHRISTIAN AND THE MENTALLY ILL	- By Herman S. Keiter	23
Disturbed minds need the understanding and help of kindly spirits		
PLEASANT DAY AT THE PARSONAGE	- - - By Janet Elliott	26
Life was smooth on the surface, but there were dents in the door		
YOU CAN COLLECT PRECIOUS GEMS	- By Chester H. Dibble	29

NEWS

Church in the News	- - - - -	4
World News Notes	- - - - -	10
Washington: Disarmament Proposals	- - By Robert E. Van Deusen	11
Canadian Affairs: Aid to Universities	- - - By Norman Berner	12

News in the Churches:

Central States	- Paul Wiegman	36	Pennsylvania:	
Georgia-Alabama	- Paul J. Renz	37	Philadelphia	- - C. W. Weber 43
Michigan	- - Clyde G. Steele	38	Pittsburgh	- - L. E. Fackler 42
Ohio	- - - E. R. Walborn	40	Western Canada	- - E. G. Goos 45
Crosscountry	- - - - -	39	Deceased	- - - - - 47
Missionaries	- - - - -	47		

FEATURES

Five Make a Family: Hot Weather Session	- By Margaret A. J. Irvin	31
Personal Problem Clinic	- - - - - By Earl S. Rudisill	33
Books	- - - - -	34
In Conclusion	- - - - -	50

COVER PICTURE. In Lutheran church at Gimli, Manitoba, Canada, daughters of Icelandic fishermen take part in a service dedicated to the success and safe return of the fishermen on Lake Winnipeg. Turn to page 19 for story and additional pictures.

THE CHURCH IN THE NEWS

A million join churches

Talk about a "return to religion" in the U.S. was firmly supported by church membership figures reported this week.

If membership had increased exactly in proportion to the increase in U.S. population last year, there would have been 1,612,328 more people on church rolls Dec. 31 than on Jan. 1. Actual gain was 2,639,766. Besides keeping up with population increase in church families, churches enlisted more than a million people who had not been on their rolls.

Membership in Protestant and Roman Catholic churches and Jewish synagogues of the U.S. is 97,482,611. Figures are given in the *Yearbook of American Churches*, to be published Sept. 15 by the National Council of Churches.

U.S. population increased 1.7 per cent (2,832,000) last year, the Bureau of the Census estimates. Church membership gained 2.8 per cent (2,639,766), Dr. Benson Y. Landis, *Yearbook* editor, reported. Membership is now 60.3 per cent of the total U.S. population. Twenty-five years ago church membership was 47 per cent.

Protestant and Roman Catholic church memberships in the U.S. have been growing at practically the same rate for 50 years, said Dr. Landis. In percentage of population, the figures are:

	1926	1954
Protestant	27.0	35.3
Roman Catholics	16.0	20.0

Appeal for flood victims

Torrents of flood water, crashing through the valleys of six northeastern states in late August, soon swept out to sea. But the heartbreak and destruction the floods brought would not be quickly

erased. Lutheran congregations in the center of devastation appealed for help last week.

"Tragic loss of life as well as property was reported by President Charles M. Cooper of the Pennsylvania Ministerium in a letter to his synod's 550 congregations. He called for special offerings Aug. 28 and Sept. 4 to "assist the families who have lost homes or have suffered damage to property."

No United Lutheran churches in New York or New England were engulfed by the flood. Damage to ULC church buildings in Pennsylvania was limited mostly to flooded basements. But homes of many members of the Lutheran congregation were swept away.

There were seven funerals in Grace parish, East Stroudsburg, in the week following the flood. Sixty of the congregation's families were homeless. The pa-



DR. CHARLES M. COOPER
Ministerium president sent appeal

or, the Rev. William F. Wunder, gave 48 hours' continuous service in the civil defense crew, beginning as the first alarm sounded on the evening of Aug. 18. He helped in rescuing scores of people from flood-threatened homes.

Church was typhoid inoculation center

The bridges were gone, light and phone wires down, drinking water exhausted, and destruction and death visible everywhere as Grace congregation in East Stroudsburg gathered for its service on Aug. 21. A large group shared in the church's hymns and liturgy, although there was no organ music to accompany them. In the parish building a physician and nurse gave 1,000 inoculations against typhoid fever that day. A week later as Grace congregation again assembled, in larger numbers than usual, the doctor and nurse were still giving anti-typhoid shots in the parish building.

Up the Delaware a few miles from Stroudsburg the Pennsylvania Ministerium's camp for boys, Camp Miller, was deserted and partially ruined. There were 200 boys there when the camp director, Clarence Eliasson, decided to move them early on Aug. 19. The boys, 8 to 15 years of age, locked arms and sloshed through the rising water in perfect discipline. Twenty-five cabins in the junior camp were swept downstream soon after, and some cabins in the senior camp were overturned.

The Ministerium's camp for girls, Camp Hagan, is normally 60 feet above the Delaware level, but 200 girls were taken out as water came within eight feet of flooding the area. The children were taken to Camp Ministerium, where the synod conducts summer schools for adults. Buses sent by state officials removed boys and girls to Allentown on Aug. 23.

Gifts came by truckload

First congregation outside Pennsylvania to respond to the need of stricken Lutherans in the Delaware, Schuylkill, and Lehigh valleys was St. Paul's Church in Huntington, West Virginia. People of St. Paul's, said Pastor Howard W. Hinkeldey, remembered what happened to them in the Ohio valley flood in 1937. At that time United Lutherans contributed \$78,398 in a special flood relief offering for 22 congregations.

Some funds are still held in the disaster relief account of the ULC Board of Social Missions, and will be used to aid Pennsylvania congregations in restoring flood-damaged churches and parsonages. The Ministerium fund now being collected will be used for long-range assistance to families whose homes are gone.

Dr. Charles Cooper and Dr. G. H. Bechtold of the Ministerium staff surveyed the flood situation in detail as soon as roads in the area were opened for limited traffic. Earliest reconnaissance of the Camp Miller area was made by Lt. Cmdr. Allen R. Coffin of the U.S. Naval Air Station at Willow Grove, Pa., by helicopter on Aug. 21.

From warehouses in Easton, Pennsylvania, and from Phillipsburg, across the Delaware in New Jersey, thousands of tons of clothing have been shipped to needy people overseas by Lutheran World Relief. In late August these two communities were in the center of a large area where residents were suddenly without shelter, food, or clothing.

Through the Red Cross, Salvation Army, and church groups, emergency supplies were rushed in from all directions. Cities and towns in the river valleys soon had more contributions than they could use. The big problem will be how to help people rebuild their homes and replace household goods.

Books will be replaced

A ULC mission congregation, Holy Trinity in Burlington, New Jersey—still too young to have a church building—suffered loss when the flood invaded the basement of a civic building where the congregation worships. Hymnals, church-school supplies, clergy and choir vestments were ruined. The United Lutheran Publication House said it will replace books lost by congregations in the flood.

The American Bible Society announced it will supply Bibles to congregations and families stricken by the flood. There will be 25,000 needed, Rev. John Osberg estimated. "We are offering these Bibles to all stricken churches and families in the belief that the Bible and the faith it engenders are vital at this critical time," said Mr. Osberg.

Churchmen have peace plans

To pin down definitely some of the peace proposals talked about by heads of the British, French, Russian and U.S.

governments at Geneva in July will be the assignment of foreign ministers of the four governments when they get together Oct. 29. The discussions will actually begin this month when world statesmen come to New York for the United Nations assembly.

Churchmen of Germany have been unceasing in urging that their country be reunited as a major step toward peace in Europe. Bishop Otto Dibelius has been chief spokesman for German Protestants.

Last month the chief spokesman of world Protestantism on peace plans was Dr. O. Frederick Nolde of Philadelphia. As director of the Commission of the Churches on International Affairs, he took his proposals to the World Council of Churches central committee meeting in Switzerland, where the committee agreed to bring them to the attention of UN delegates in New York this month.

A firm promise "not to use atomic or hydrogen or any other weapons for aggressive purposes" may be "the first step



BISHOP OTTO DIBELIUS, DR. O. FRED NOLDE

Fighters for peace

oward a trustworthy system to control all weapons of mass destruction," Dr. Nolde said. An international commission of scientists and technicians should be established by the UN, Dr. Nolde proposed, to "identify the essential scientific requirements for an adequate system" of arms inspection and control. A six-point program for prompt dealing with critical situations in international affairs was outlined by Dr. Nolde.

Doesn't want injustices "frozen"

"We might get the Pollyanna outlook" is a result of top-level talk about relaxing international tension, Dr. Nolde told THE LUTHERAN last week. "We may say everything's all right when it isn't."

There are fundamental differences between Marxist communism and the Christian faith which can't be ignored. There will have to be vigorous competition between the Western and the Red nations as each group seeks to settle world problems according to its own pattern of thinking.

"Injustices exist and will continue to arise," said Dr. Nolde. "Internationally accepted methods to cope with them must be developed, if we are to avoid 'freezing injustice' and if we are to remove from men the temptation to have recourse to arms for their remedy."

Faithful to McCarthy

Senator Joseph McCarthy had lost most of the followers who were faithful to him through five years of shadow-boxing with communism. But there were still a few.

More than 4,000 Catholic War Veterans of the U.S. agreed by "an overwhelming vote" at their convention last month to "commend Senator Joseph McCarthy in his fight against atheistic communism and to give evidence of such backing."

A Roman Catholic bishop, Cuthbert D'Gara, who was exiled from China in

1952, told the War Veterans that U.S. leaders at the Geneva "summit conference" in July had been "flattered, mollified, and tragically betrayed." He thought there was "sardonic laughter" at the Soviet villa in Geneva after the conference closed. He said "peaceful coexistence" with Communists means "shaking hands with the devil."

Pastor Crist is replaced

The question before Bethlehem Lutheran congregation in Durham, Wisconsin, was whether or not to accept the decision of a Northwest Synod trial committee regarding Pastor George P. Crist. The committee decided in July that Pastor Crist should be suspended from the Lutheran ministry, pending final action at the next synod convention. Bethlehem congregation had the option of leaving the synod or parting with Pastor Crist.

Decision at a congregational meeting on Aug. 24 was to stay in the synod. Seventy-seven of Bethlehem's 136 confirmed members voted, splitting 62 to 15 on accepting the synod committee's verdict. The Rev. Merle Franke, Northwest synodical missionary, was placed in temporary charge of the congregation by President Paul Bishop. Another pastor will be called within a few months.

The synod's trial committee was scheduled to hear doctrinal deviation charges against the Rev. John Gerberding on Aug. 30.

California oath called illegal

First Methodist Church in San Leandro, California, had paid a \$718 real estate tax under protest when members decided not to sign the loyalty oath the state requires if tax exemption is expected. In late August Judge James R. Agee ordered the county tax assessor to return the money to the congregation. The loyalty oath requirement, he said,



SIX WEEKS IN MENTAL HOSPITAL
Being a patient is "extremely boring"

violates the freedom of speech guarantee in the U.S. Constitution.

Freedom of speech can be suppressed only when there is "a clear and present danger" to the government, said Judge Agee. "I find no such 'clear and present danger' in this case." County officials said they will appeal the case to the state Supreme Court.

The Rev. Robert W. Moon of First Methodist Church said "I am proud of the persistent courage shown by the members of our church. It is the responsibility of the church and of concerned citizens to protect our Constitution and our democratic principles."

Pastors study in mental hospital

Nine Lutheran pastors and three seminary students were spending six weeks in a mental hospital at Willmar, Minnesota, this summer. First assignment was to spend a day as "patients," locked in

the wards, eating at tables with inmates

"What's it like to be a patient?" pastor was asked. He said it is "extremely boring."

Pastors were studying the problems of alcoholics and psychotics, observing hospital treatment, and listening to lectures by staff doctors on problems of mental illness. Earlier in the summer they spent six weeks studying medical and surgical treatment in general hospitals in Minneapolis and St. Paul. The 12-week course in clinical pastoral training is sponsored by Luther Seminary in St. Paul and the Lutheran Welfare Society of Minnesota.

Yugoslavs get together

The 90,000 Lutherans of Yugoslavia, with their 34 pastors, are split in four groups, based on language difference and the pre-1914 political divisions of the country. Last month all four groups were represented at a meeting with the Lu

lutheran World Federation's commission on world service, held at Ljubljana.

In the old days the churches got government support, and have been able to survive under the Tito regime only because aid has been supplied by the Lutheran World Federation. "Our smaller congregations are able to give their pastors only about \$10 a month," explained pastor Edgar Popp. They can't exist on less than \$30. "Pastors used to be able to earn something by teaching, but only cate officials are allowed to teach now."

A stewardship training program for Yugoslav Lutherans was planned, intended to guide the churches toward self-support. "It may take generations, but the church cannot witness adequately until it is free of outside help," said Dr. Paul C. Eppie, chairman of the LWF world service commission.

All Lutheran pastors of Yugoslavia will be invited to a theological conference in November. This is to be the first joint meeting of the four churches.

Russians want to help Egyptian church

Greek Orthodox churchmen in Egypt were angry because their chief official, Christopher, the Patriarch of Alexandria, made a trip to Moscow. Orthodox churchmen in Greece accused Patriarch Christopher of "great lack of wisdom."

But Christopher came home with a promise that the Patriarchate of Moscow will give Alexandria \$240,000 for estates

Russia seized during the Red revolution in 1917. There will also be \$24,000 a year for lands the Greek Church once owned in Odessa. Russian Orthodox Patriarch Alexei is planning to visit Egypt soon in hope of "further strengthening relations" between the Orthodox Churches of the two lands, Christopher reported.

Russian Orthodox churchmen have made strenuous postwar efforts to restore

the influence they once had throughout all Orthodoxy. They have been opposed by the pro-Western Ecumenical Patriarchate in Istanbul.

German pilgrimage to Moscow

A few weeks before West Germany's Chancellor Konrad Adenauer starts off to Moscow to see what terms he can make with the Reds, eight West German Protestant leaders went on a Russian visit. They were repaying the call made by three Russian Orthodox churchmen to the Rhineland in April. The Germans are from the pro-Niemöller wing of the German Church, which hopes to liberate West Germany from its alliance with western Europe and America.

Three American Baptists who toured in Russia in midsummer came home with good reports. There is "no freedom of religion as we know it" in the Soviet Union, they said, but there is "freedom of worship" and "religion is vital and growing."

Argentine situation is quiet again

There was a flare-up of the feud between Argentina's President Juan D. Peron and the Roman Catholic Church in mid-August, but it subsided quickly. Three priests were arrested on the charge of conspiracy in a plot to assassinate General Peron, which government officials said they discovered on Aug. 15. Newspapers said weapons were found stored at several Roman Catholic seminaries.

Churchmen denied the accusations vigorously. The government official in charge of relations with the church resigned in late August, and was replaced by a lawyer who is expected to seek reconciliation. Last month Argentina's Chamber of Deputies voted to postpone for six months a national referendum on ending recognition of Roman Catholicism as the state religion.

World News Notes

Peace talk cools off

Friendly talk with the Russians this summer had frightened many. They say America is being lulled to sleep by a deadly enemy. If the Eisenhower administration encourages the U.S. to relax, cut its armed forces (so there can be a tax cut next year), and seek to coexist with communism, there may be an expensive awakening before the 1956 election.

West Germans were also in difficulty on account of the peace talk. Chancellor Adenauer had held them in line for rearmament as part of the West European team only because of the threatening cold war. As he goes to Moscow this week to dicker with the Reds, his position at home had been weakened as West Germans were soothed by the peace talk.

To meet the situation the Eisenhower administration changed its tactics in late August. The president aimed a solemn warning at the Russians. America won't "sell out the freedom of men" for the sake of "false peace," he said. America won't consent to continuation of the division of Germany or "the domination of captive countries." He said we must "be firm but friendly." The friendliness was still there, but the new emphasis was on firmness.

Dulles makes big offer

Politics and statesmanship were mixed, as usual, in the stunning proposal on the Arab-Israel question made by U.S. Secretary of State Dulles on Aug. 26. American Jews have accused the Eisenhower administration of unfriendliness toward Israel because it has provided arms to the Arabs. This sentiment could be dangerous politically, in view of New York's 45 electoral votes in the 1956 election.

Quarreling between Egypt and Israel

was constantly growing more serious, and might erupt in an ugly little war almost any day. Secretary Dulles took a bold step toward Middle East peace. The U.S. is ready to join other nations in guaranteeing that the borders between Israel and Arab states will not be changed by force, he said. The U.S. is willing to lead a peaceful revision of borderlines drawn hurriedly in 1949. And the U.S. should share, said Secretary Dulles, in lending Israel a large sum to pay off claims the Arab refugees have against Israel for properties seized when the British withdrew from Palestine.

Money should be used to help 900,000 Arab refugees in permanent resettlement in some place where they can make a living. And, said Secretary Dulles, the U.S. should "contribute to the realization of water development and irrigation projects" to aid everybody.

The Dulles proposals were fair and honest. But it was not clear whether Arabs or Jews, burdened with frantic fears and hatred, could see the merits of the U.S. plan.

Poles will permit private property

In former German territory now held by Poland, the Reds have agreed to let 750,000 peasants own land "for eternity," they announced this summer. This was a sharp break from former Communist policy.

The explanation was simple. West Germans will soon begin negotiating with Russia in a postwar settlement. They are likely to demand the return of the provinces the Poles are holding. If Polish farmers own their farms "for eternity," they may be willing to resist the return of the territories to Germany.

WASHINGTON

by ROBERT VAN DEUSEN



DISARMAMENT PROPOSALS

FOR YEARS disarmament has been given lip service as a remote ideal. Everybody agreed that it would be wonderful if the nations of the world would call a halt to the arms race and limit the production and use of nuclear and conventional weapons. But not many people believed it would really happen.

One major stumbling block was disagreement between the U.S. and Russia over inspection measures. American leaders insisted that a foolproof system should be set up to make sure that none of the nations was making secret weapons. The Soviets were willing to consider some type of limited inspection, but would not go as far as the U.S. demanded. The result was a chronic deadlock.

At last, the problem is moving off dead center, and the possibilities of disarmament are being given serious attention. In the U.S., the trend began with the creation of a cabinet-level post on disarmament problems and the appointment of Harold Stassen to fill that post. Russia's new willingness to discuss the matter became evident at the Geneva Conference last July.

At that conference, President Eisenhower made a proposal that startled some of his colleagues. He suggested that the U.S. and Russia exchange blueprints of their military establishments and arrange for inspection of each other's armed forces installations by airplane. Soviet delegates did not commit themselves, but

showed a willingness to think it over.

The Disarmament Subcommittee of the United Nations, at its meeting on Aug. 29, received a revised edition of this plan from the U.S. The State Department broadened Eisenhower's proposal so as to include all nations that wished to co-operate, rather than only the U.S. and Russia. It also incorporated into the new plan some proposals the Soviet delegates had made at the Geneva Conference.

These Russian suggestions provided for inspectors to be stationed at such points as major ports, railroad junctions, highways, and airports. Inclusion of these points in the revised American plan may make it easier for the Soviet members of the Disarmament Subcommittee to give it serious consideration.

Russian proposal

ANOTHER PROPOSAL which the Russians made at Geneva for numerical limitation of armed forces may be added to the UN discussion. The Soviets asked that a ceiling of 1 million to 1.5 million be placed on the U.S., Russia, and Communist China, with Britain and France limited to 700,000. Present estimates of Soviet strength run about 4.5 million.

The U.S. proposals were not submitted on a take-it-or-leave-it basis. Instead, they were considered as a starting-point for negotiation. They have been cleared with Great Britain and France. If Russia meets the western powers half-way, real progress may be made toward an international limiting of war potential.

People who favored world disarmament have been classed in the past as utopian idealists. With the new look in international relations, optimism with respect to the outcome is again a respectable position. We need to learn that we should derive our convictions from our Christian faith and not let them depend on the ebb and flow of current opinion.

IT WAS NOT until the last day of a record 140-day session that the House of Commons got around to approving its annual grants to Canadian universities. Total amount approved was \$7,800,000.

It was only a few years ago, as a result of recommendations in the "Massey Report" on culture and education in Canada, that the Dominion government began direct aid to universities. Education belongs under provincial jurisdiction, and there were some who feared that if the Federal government gave grants it would demand conditions. On that score, the province of Quebec still scorns the aid.

DEBATE THIS YEAR, however, was not on whether the grants should be made, but on their being increased! There has been no change in the original basis of fifty cents per head of population in each province. The amount for each province is divided among its universities according to the number of full-time students registered in courses leading to degrees.

(Last year Waterloo College, the only Lutheran school of university standing in Canada, received \$35,000 in aid—about \$140 per student.)

The first member of the House to speak in favor of the grants said, "They have been not only an impetus to the universities and to university education but they have been the very salvation of some of the universities which could not have existed if these grants had not been given. I welcome them as a sign that we are not concerned wholly with material things."

A second MP was not quite so happy about the size of the grants. He wanted to know if the government felt it was meeting the recommendation of the Massey Report which urged "that these contributions be sufficient to ensure that the

work of the universities in Canada be carried on in accordance with the needs of the nation."

The minister of finance parried that question by pointing out that the formula for the grants had been worked out in consultation with the provinces and the universities. While admitting that "after four or five years conditions may have so changed that the formula no longer applies," he regretted that at the moment he could not recommend any increase.

A THIRD SPEAKER then needled the finance minister: "I feel that in coming to that decision the minister has possibly ignored some of the other grants he has authorized. I notice that the subsidy to the gold mines, for example, is some \$11 million. Surely the minister will agree with me when I propose the idea that federal aid to university education is in the long run of far greater significance to the welfare of Canada than is federal aid to the continued operations of gold mines."

Recently the *Financial Post* ran a feature article which asserted that Russia has one university student for every 150 population, while Canada has only one for every 250. Why is it that Canada has not more than 60,000 attending its institutions of higher learning? The *Post's* conclusion is: the high cost of higher education.

While the universities have not made a direct approach to the government for larger grants, they frequently hint that more money would be welcome. Said one educator: "The situation calls for additional scholarship assistance as well as additional grants to the universities. For more students do not enrich—the impoverished—university exchequers."

—NORMAN BERNER

Leaguers Faced Day's Major Issues

By RICHARD T. SUTCLIFFE

Delegates at Ann Arbor convention hit distorted "biblical" movies, universal military training . . . approval given to efforts toward world peace, racial integration . . . 2,500 delegates and visitors attend . . . Mac Minnick named president

IF THERE WAS any doubt about television affecting behavior patterns of today's young people, it was dispelled at Ann Arbor, Michigan, last month.

From the moment of the first gavel-rap for order until the gavel pounded for adjournment five days later, the 60th anniversary convention of the Luther League of America, conducted on the campus of the University of Michigan Aug. 15-19, the sessions had all the outward appearances and sounds of any of the recent national political conventions.

The convention hall—Hill Auditorium—echoed and re-echoed with the shouts and cheers of state (synodical) delegations. Convention speakers frequently found themselves interrupted by applause of the better-than-2,500 delegates and visitors who used such hand-clapping to indicate approval of the point just made.

THERE WAS a profusion of state songs. Each delegation sported some article of wearing apparel that indicated the geographical section it hailed from . . . Lancaster Conference (Pennsylvania) delegates wore Amish hats . . . Kentucky-Tennessee Leaguers, despite torrid temperatures, wore Davy Crockett style squirrel caps . . . South Carolina rep-

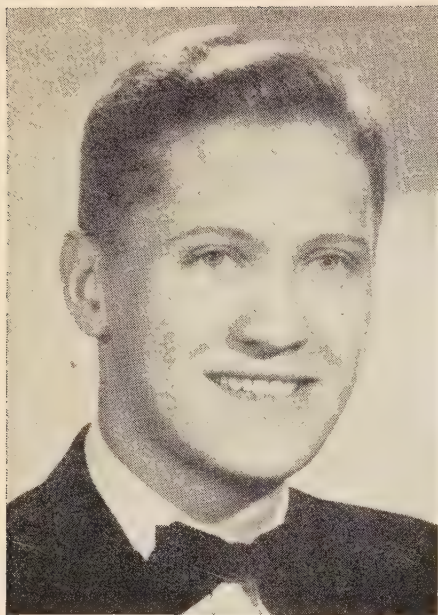
resentatives wore leather beanies which were topped by a miniature palm tree (Palmetto State) . . . Central States delegates seemed to fly around the university campus, propelled by oversized celluloid pinwheels atop their beanies. One delegate explained that the delegation considered itself from the "great planes."

Further testimony to the great American Political Scene was the spontaneous cheering which greeted the mere mention of any state or synodical delegate. Often the announcement that a leaguer had served on a convention committee prompted the leaguer's delegation to leap to its feet, emitting state cheers or singing a state song.

DESPITE THE NOISE and shouting, the convention was serious. Inspirational sessions found the delegates calm, deliberative. Presiding officers found the convention co-operative and there was seldom need to rap for order.

Surprisingly, the election of officers, which could have touched off near-riotous demonstrations from delegations supporting regional "favorite sons," went off smoothly. First indications that geography was going to play no part in the naming of officers came during the nominating committee meetings. By general consent, nominees were selected solely on the basis of abilities, personality, and service. Even when it became apparent

Mr. Sutcliffe is associate director of the ULCA Department of Press, Radio and Television.



NEW LLA PRESIDENT
Malcolm L. Minnick, Jr.

that one section of the United States might have more than its share of representation on the elected officer roster, the leaguers turned down any thought of "passing around" offices according to north-east-south-west.

The convention indicated its approval of such a policy by electing three Southern leaguers and one Californian to the four elected offices. Malcolm L. Minnick, Jr., of Salem, Virginia, who had served as LLA acting vice president for the past 18 months, was elected on the first ballot to succeed John Stacey, of New Springfield, Ohio, as president. Named to serve with him during the next two years was Robert Beckstrom, of Long Beach, California, vice president; Sue Culp, of Albemarle, North Carolina, secretary; and Robert Sanders, of Columbia, South Carolina, treasurer.

Following short business sessions each morning, delegates listened to the con-

vention chaplain, the Rev. Harner Middleswarth, of the ULCA Board of Parish Education, as he offered provocative meditations on the convention theme: "Christ is Lord." Immediately afterwards, the leaguers adjourned to 60 discussion groups lasting for an hour.

DURING THE EARLY afternoon, a business session was always followed by workshops on such subjects as "The Ministry," "Church Music," "Caravaning," "Worship," "Evangelism," "Home Missions," "Dramatics," "Christian Citizenship," "Social Relations," "Recreation," "Topic Presentation," "Responsibilities of Officers" and "Publicity."

The five night sessions were planned as climaxes for each day. On Monday, following the opening service with its keynote address by Pastor Middleswarth, a "coketail" party featured professional entertainers brought from Detroit by the host Michigan leaguers.

Tuesday night, a talent festival featured 13 "acts" (selected from a list of 150 leaguers who got auditions) presented from the huge Hill Auditorium stage. Pianists and vocalists vied with a mimic, trumpeter, violinist, and dance team for the applause of the jam-packed hall. Later in the week, five of the acts were presented over an Ann Arbor TV station.

Wednesday evening found a panel of five churchmen discussing Christian social action in the realm of "The Family," "Government and Politics," "Race Relations," and "Military Service."

Concluding session Friday night was climaxed with singing by a choir of 300 under the direction of the Rev. L. David Miller, newly appointed director of music at Wittenberg College.

Businesswise, the convention heard reports of the departmental secretaries,



CALIFORNIA HELPS MARYLAND

Pink shorts and grey shirts were the uniform for this Inglewood (Cal.) octette seen helping unload a Marylander's car

watched the presentation of a check for \$27,000 for a new church in Puerto Rico to the Board of American Missions (LLA Missionary Secretary Florence Fray presented the check to Dr. Donald Houser, Board of American Missions secretary), and passed by a 649-to-one vote the following resolutions:

"Be It Resolved, That because Jesus Christ is not only our Lord but Lord of all, we believe that there is effective action that should be taken by all Lutheran young people, both individually and collectively on the following:

"We disapprove of the use by the motion picture and song industries of biblical and religious material when there is distortion of its intended purpose—to convey the Word of God.

"We approve of the emphasis on the part of the United States government to make world peace through increased love and understanding of other peoples, rather

than chiefly through reliance on the deterring effect of military or economic power.

"We disapprove the emphasis of many governmental leaders on the idea that *permanent* military power is a solution to international tension. Specifically, we are opposed to Universal Military Training and programs of similar nature because of their tendency to become permanent.

"We, of course, approve all sincere efforts toward integration of all races and classes of people. We commend those leagues that have carried on successful league work in interracial areas, and urge other leagues in similar situations to follow this example. We encourage leagues in interracial areas to examine their constituency to see whether it is representative of their community, and if not, to take steps in Christian love to make it so."

The resolutions were concluded with:

"We recommend that Luther Leaguers, individually and collectively, study the above statements and take whatever actions their convictions dictate for publicizing these convictions and effecting the changes necessary in our lives and our society to bring practice into alignment with our beliefs."

THE CONVENTION was the largest in the history of the Luther League of America—with almost 3,000 registered delegates and visitors. This figure, said Executive Secretary Leslie Conrad, was 500 more than at any previous convention.

Headline speaker at the convention was Dr. Franklin Clark Fry, ULCA president, who flew in from Davos, Switzerland, to address the delegates. His plane landed at Willow Run airport late Thursday afternoon. He had previously presided over the meeting of the 90-member policy-making Central Committee of the World Council of Churches in the Swiss resort.

"THE LUTHERAN CHURCH, more than any other denomination, serves as a link between Protestantism in America and in Europe," Dr. Fry said. "The United Lutheran Church, while wholly American, plays a specially valuable role as a bridge between Europe and the United States. It possesses firm doctrinal boundaries and has a wholesome respect for scholarly thinking, which are two qualities that are links to thoughtful European Christianity.

"At the same time it is marked by all the bristling activity and aggressive programs of a typically American religious group," Dr. Fry continued. "This blend of qualities equips the ULC to interpret the two main regions of the Christian world to each other in an unusually effective way.

"Our church is strongly allied to youth," Dr. Fry told the Leaguers. "It puts great confidence in its teen-agers and young adults. And they do not let the United Lutheran Church down. One clear evidence is the self-governing status of the Luther League of America, which elects its own official staff and conducts its own program."

Dr. Fry outlined plans for the ULCA's evangelism program which will be conducted throughout the church in 1956 and 1957, stating that the whole corps of leaders for this effort will be distinctly young men, much younger than in any previous program of such scope. "The most effective testimony on earth," he added, "is the clear, manly words of one young person to another about the young Jesus Christ."

During his brief visit to the convention, Dr. Fry installed Secretary Conrad, and the new associate secretaries, Pastors Arthur O. Bauer and Philip Hoh.

QUOTES:

Pastor Middleswarth: "During the Dark Ages the church, through the influence of monastic life, frowned on all amusement and recreation. Martin Luther restored positive thinking on recreation. He taught us that God created body and soul—and desires both to be allowed recreation, but within proper bounds."

Dr. Karl Hertz, Wittenberg College: "Boys and girls need a knowledge of sex manners in order to prepare for the joyful experience of marriage."

Dr. Robert Van Deusen, Washington, D. C.: "Christian citizenship is even more important than full-time service in government."

He praised the "Christian courage" of Judge Luther Youngdahl, Senator Elmer Flanders, and Chief Justice Earl Warren "who have the courage to stand by their convictions no matter what the consequences. In fact, Senator Flanders has been responsible for changing the word 'mccarthyism' to 'mccarthywasm.'"

The Rev. J. Russell Boggs, Montgomery, Ala.: "Prejudice is the greatest threat to good race relations. Churches have failed to take the lead in the matter of race relations."

The Rev. Robert Neumeyer, Wilmington, Del.: "You young men should not look on two years of service in the armed forces as 'a tragedy.' Rather, regard these two years in uniform as 'God's call to save souls for him.'"



IT TAKES PAINS to keep a conscience truly clear. Sometimes a person thinks his conscience is clear simply because his head is empty. He has not informed himself sufficiently to see the issues involved.

—RALPH W. SOCKMAN

GIFT FROM THE SEA

By RALPH W. LOEW

When treasured possessions are lost, you can't just forget that you once enjoyed them. It's better not to lose them

ONE OF THE most rewarding of this year's books is Anne Lindbergh's *Gift From the Sea*. She spent a few weeks at a beloved seacoast, and picked up shells along the provident shore. Each shell became a keyhole through which Mrs. Lindbergh looked at life, seeing from this vantage point some of the stuff and meaning of human relationships. Her writing is a kind of poetry in prose.

Well, I have a gift from the sea, too, but it all came about quite differently. The family had been resting on the beach and then the children bounced into the water calling for us to come along. There was a bit of surf that day, and it was great fun diving into the bubbling waters as the waves broke over us.

After a while, a friend asked, "Where are your sun glasses?"

"Oh," I responded confidently, "they're up on the beach."

"Well," said the friend, "I don't think they are—I'm sure I saw you wearing them."

"Couldn't be," I responded, and we went on swimming.

BUT THE SEED OF DOUBT had been planted. Did I wear them into the water? So, after a while, I trudged out to the shore and looked for the glasses. They weren't there. I'd never done this before,

but this time I'd worn them—valued "prescription glasses" they were—and now they were somewhere out there in the ocean.

We dived, hunted, scanned what we could see of shallow ledges, trying to remember just where it was that I had first tackled a wave. One of the good things about these long strands of Cape Cod beaches is that you have to go out a considerable distance before you can swim, making it a safe place for the children. Now where was the place where I had hit that first wave?

Searching for some crumb of hope, we decided that maybe at low tide we could find them. Remembering the delightful walks of almost every evening when a whole new landscape opened up and left great new sections of the beach exposed, there was just the possibility that we could find them then. With that, we went home and searched the tide tables, deciding that 10 o'clock that night would be low tide. But, at that hour, the dark deserted beach showed that the water had not yet retreated, and it began to seem as though those glasses were permanently gone to join the uncounted wealth that man has lost to the sea.

We stood a moment on the dark shore, playing the light of the flashlight about—and then, unbelievably, there they were. Half-buried in the sand, having been brought in this considerable distance by the waves, there they were, their arms waving in the night breeze. They were neither damaged, scratched or hurt. I had

Dr. Loew, pastor of Holy Trinity Church, Buffalo, was the 1955 Knobel-Miller lecturer. The lectures will be published in book form this fall as "The Church and the Amateur Adult."



my gift from the sea, and home we went remembering the lost sheep, the lost coin and the lost boy, and the joy in heaven over one repentant sinner.

SO WE CHATTED about gifts from the sea, reminding ourselves that many of us lose our most precious possessions because of thoughtlessness and carelessness. How many marriages have been lost that way? How many careers? How much happiness in personal relationships, slipping through all because of the thoughtless pleasure of a moment?

The things that you see through such as love, honor, respect, integrity slip into a limitless ocean. There's not a more humbling sense of being bereft and helpless. It was your own thoughtlessness that had done it, and you'd like to recover something. You know how it happened and yet you can't undo it.

Plays and dramas are concocted out of such situations, for life is filled with them. Lady Macbeth wringing her hands in anguish and Hamlet despairing that he was ever born to set this world aright knew this heartache. It's at the center of

much of the wild searching for peace of mind and escape from pain that goes on as though, now that we'd lost something of value, we ought to try to forget that it ever existed.

YET WE CAN NEVER FORGET. The knowledge is there that we had these things. Wasted possessions, lost talents, missed opportunities create the soul erosion that matches the eroding soil that washes its wealth into the sea. Not always will the sea bring back the glasses. In fact, it hardly ever happens.

Sometimes the glasses will be there waiting to be picked up. We had better be there at the right moment for it doesn't linger long. More frequently they will be lost.

One thing is certain. Complaining about fate, hysterically weeping, shaking our fists at heaven, or laughing in a kind of shrugging one's shoulders over loss, won't turn the trick. The certain thing is that in just such moments we had better keep faith. One remembers Mazzini saying "we must act like men who have the enemy at the gates and the same time like men who are working for eternity." One remembers Paul insisting, "Nothing can separate us from the love of God." Always, at the edge of things and at the margin of life, there is still the opportunity to be the kind of person who, having lost, yet makes many rich.

MEANWHILE, I shall remember to take off my glasses before breasting the waves. And I shall remember that there are still many moments when there are those gifts from the sea which come to us without any merit or worthiness in ourselves, spurring us on to search with unyielding hopefulness, knowing that none have yet plumbed very deeply into the riches of God's grace.

FISHERMEN OF THE PRAIRIES

By FRANK CONLON

Icelandic Lutherans along the shores of great Lake Winnipeg in Canada's Manitoba province wrest their living from the sea

ORDINARILY the northern waters of Lake Winnipeg and the surrounding shoreline in Canada's province of Manitoba present a rustic and lonely picture of a vast wilderness.

A few Indians in their low-lying tents, a few trappers and their families in small wooden houses, a handful of settlers eking their existence out of the lake and forest, and an occasional missionary make up the year-round population of such picturesque places as Rabbit Point, Warren's Landing and Grand Rapids.

This is a land unsullied by civilization, a part of the country that has not lost its virgin beauty.

But for two months every summer—June and July—it becomes a beehive of activity as the commercial fishermen of Lake Winnipeg flock to their summer fishing grounds. And back home, 200 miles south but still on the same Lake Winnipeg, in Gimli, Riverton, Selkirk and other communities in which the fishermen dwell, their wives and children wait and pray.

EACH YEAR GIMLI is busy with traditional activities the month before the men leave, as the life of the town is arranged to pay them tribute. There are dances and celebrations, including the annual old timers' reunion and the fish-packers' ball, and topped off with the annual religious service—the Fisherman's Festival.

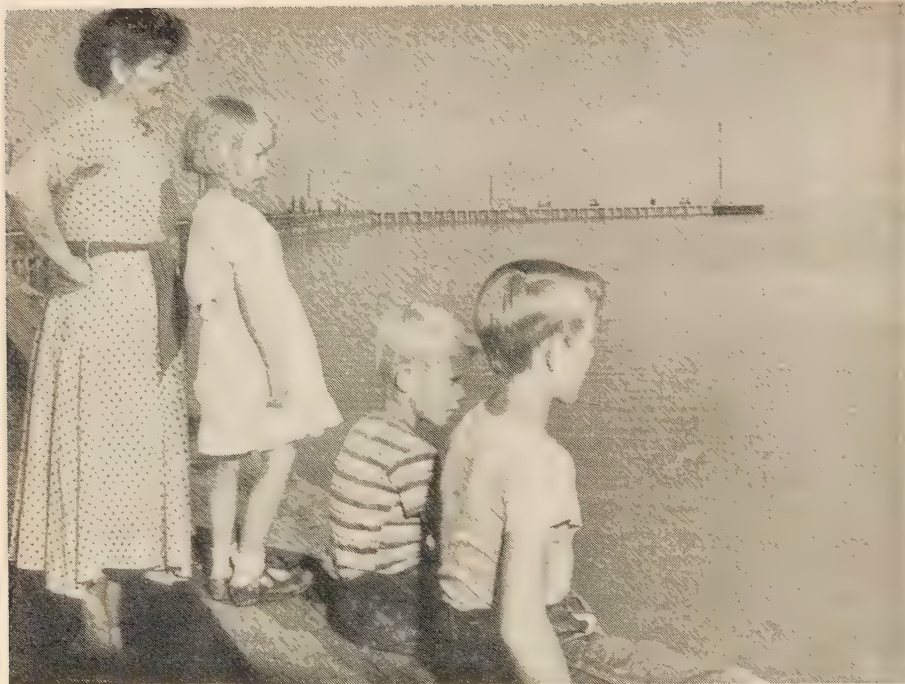
But this year things were different. The decision of the government to advance the fishing date caught planners of various events flatfooted. As a result, the fish-packers' ball had to be postponed until after the men returned, and while the Fisherman's Festival went on as scheduled in pretty Gimli Lutheran Church, it went on without the fishing men. They had departed for the fishing grounds some days previously. However, they heard the service, which was broadcast over the Canadian Broadcasting Corporation's Church of the Air, on their radios, while their womenfolk and children filled the church.

Because the network radio broadcast, which carried the traditional fisherman's service to all parts of Canada, had been arranged six months previously, changes could not be made to hold the service earlier. However, before they sailed a special service for the men had been held in the Lutheran church, the home church of most of the fishermen.

MOST OF THE FISHERMEN—like their forefathers who founded communities like Gimli and Riverton on the shores of the lake—are of Icelandic origin.

The fish in the big lake—the largest in Canada's three prairie provinces—provided the bait which lured the first early immigrants from Iceland to this part of Canada. Fishing was what they knew and it was only natural that when they looked for a permanent home in this new land to which they had come, they should

Mr. Conlon is a staff reporter for the Winnipeg "Free Press."



GIMLI'S HARBOR IS EMPTY

Fisherman's family looks across open water after fleet sails

look for a spot where fishing would provide their livelihood.

Since those early days of 1875 the bountiful waters of Lake Winnipeg have provided the Icelandic pioneers and their descendants with their daily food and the wherewithal for the necessities of life.

THE METHOD of fishing had changed little over the years. The addition of automatic lifters and replacement with motor vessels of the more picturesque sailing boats of earlier days are the only concessions to a streamlined age.

In the early years, fish meant food for the pioneer settlers. Today fishing is a commercial undertaking, a million-dollar business. This year's summer haul totaled nearly a million dollars, while fall and winter seasons will add much more.

During the long winter and spring

months the fishermen's wives are busy helping their husbands mend the nets, "tie on" the leads and corks, and repair breaks in the mesh of the 210-yard-long nets.

When the men have gone on their summer fishing expedition, there comes the longest period of loneliness for the Gimli wives. The fall fishing season is short and the women generally accompany their husbands and do the cooking in the northern camps. Winter fishing grounds are close at hand.

RELIGION PLAYS a big part in the lives of these sturdy fishing people. Around the Gimli Lutheran Church, which is dedicated to the fisherman and his family, much of their activity centers. The church itself has a stained-glass window showing Christ recruiting Peter and his fellow

fishermen as his first disciples (*see cover*). Icelandic settlers in Canada brought with them the Lutheran faith of their forefathers, and their descendants have faithfully clung to it. The very name "Gimli" means "Home of the Gods."

When the Rev. Harald S. Sigmar came as minister to the little Manitoba town of Gimli and its 1,500 population, he decided that the little one-room frame church which was built in 1907 was not adequate for Lake Winnipeg's fishermen and their families.

He enlisted Mayor Barney Egilson, president of the congregation, as chairman of a building committee. Aiding him were two doctors, Dr. George Johnson as chairman of a finance committee, and Dr. F. E. Scribner as chairman of the construction committee, and J. B. Johnson, a man who knows fishing and fishermen and who still gets his livelihood from the fish of Lake Winnipeg.

Dr. Scribner took his position as construction chairman so conscientiously that he learned glazing so that he could move the stained-glass windows from the old church and put them in the new one. He spent hundreds of hours in his basement workshop doing this work and saved the church \$2,000.

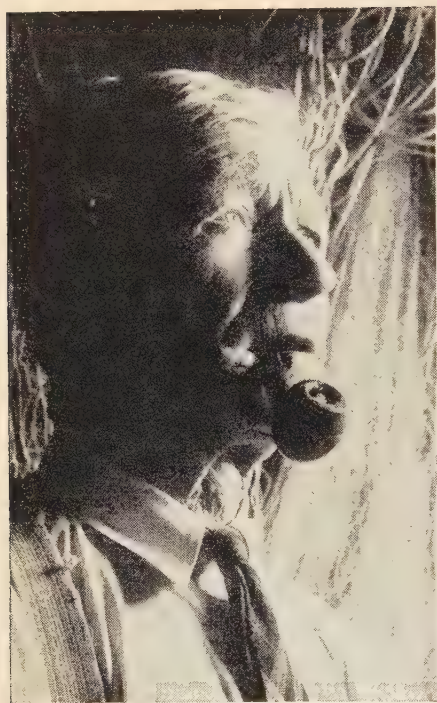
Members of other denominations in the small town also contributed their help. Mundie Magnusson, a carpenter and a member of another church, was one of the prime movers in enlisting the help of other denominations.

Money for the church, one of the prettiest in the district, was raised by local subscriptions and through a loan from the Board of American Missions of the United Lutheran Church.

By a strange coincidence a daughter was born to Mrs. Sigmar the day the church was completed, leaving a very excited minister spending most of the



MEMBERS OUTSIDE GIMLI'S NEW CHURCH BUILDING
Pastor Harald Sigmar is at left



HASN'T STOPPED FISHING

Although 76-year-old Fisherman Solmundson no longer makes long northern trip, he catches his quota in nearby waters

day running between the church and the hospital. The child, Thora Stefanie, was

the first baby baptized in the new church. Thirty-three other children were baptized the same day as the members held off having their youngsters baptized until the new church was opened.

IN THIS CHURCH—dedicated to the fishermen—those left behind pray for their men, first for their safety, next for the success of their labors. A good catch means prosperity for the fishermen's families and the community.

Left home with the womenfolk are also those who for years have been making the fishing expedition north, but who have retired because of their age. Men like G. E. Solmundson, now 76, no longer go to the fishing grounds with the younger men. However, Mr. Solmundson hasn't stopped fishing. He makes his catch nearer home, off the shores of Gimli. For 63 years he has held a commercial license, and he once again this year was out seeking his quota.

Commercial fishing is not for the weak of heart. Dangers are ever present. But the men of Gimli and the surrounding district love their work and would not change the thrill of hauling in their bountifully laden nets for any other life in the world.

AN ONLY SURVIVOR of a shipwreck . . . was thrown upon an uninhabited island. After a while he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which *seemed* to have happened for the worst was, in reality, for the best.

To the man's limited vision, it was the worst. To God's infinite wisdom, his loss was for the best—that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," the captain said.

Can we not take our seeming calamities, and look for God's best in them?—From *Better Church Bulletins* by STELLA O. BARNETT (Revell)

The Christian and the Mentally Ill

By HERMAN S. KEITER

Christian faith should make us understanding and helpful toward those who have fought and conquered mental sickness

"WHAT CAN WE TELL people when they want to know where we've been?" It was the patient who had passed the staff examination and was going home the next day who spoke. The other seven men patients in the psychotherapy group at once showed decided interest in the question.

One of the seven was an attractive blond youth who had wanted to study for the priesthood but who had a nervous breakdown when he could not pass some of the necessary school courses. After months at this mental hospital he seemed entirely recovered and eager to go home. One morning while working in the hospital kitchen he received word to come to the meeting of the staff doctors to be examined so he could go home. Immediately he crumpled into unconsciousness and had to be carried off to bed instead. His probable going home and having to face people's looks and questions were more than he could bear. Now at this question something of this conflict was showing in his face.

The psychiatrist in charge of this non-medical healing group let the members of the group themselves suggest how they could best act on returning home; not broadcasting where they had been but not

hiding it; stressing the fact that they had been ill but now had recovered and come home.

One young man, whose conflicts with his wife and resulting drinking had brought him several times before to this hospital, spoke out of his own experience. "When people say I'm nuts because I've been here," he said, "I just say to them: 'I got a paper signed by the doctors saying I'm all right. Have you got a paper like that?'"

THE CHRISTIAN has a unique responsibility to use the special insights and powers of Christianity to help such paroled patients and to work for mental health in other ways. Three facts lie behind this responsibility.

1. The Christian has given himself to a Master who met unafraid the mentally ill of his day and with his understanding and love healed many of them, cast out their guilt and fear demons (as healing mental illness was described in that pre-scientific day). That does not make the Christian qualified to heal mental illness, but it does give him a duty and a chance to do something important toward preventing such illness and furthering mental health.

2. Christianity is a religion of the spirit. It centers around man's total feeling and attitude toward God and men (in contrast to most other religions which center in what rules for doing good man must follow). Mental illness (especially

Dr. Keiter is director of student personnel at Hartwick College, Oneonta, New York. Last year, on leave of absence from his college work, he served as Senior Psychologist at a state mental hospital in Pennsylvania.

that which seems to have no physical cause) is as much an illness of man's spirit, his whole feeling, as it is of his mind. Consequently Christians, whose religion has stressed strengthening of the spirit, may well be able to do something against illness of the spirit. For example, the sickness of fear, hate or guilt in mental illness is attacked by the Christian spirit of power, love or forgiveness.

3. Serious mental illness usually shows itself in the patient's shutting himself off from other persons, being able to trust no one. The ill person in guilt and fear builds walls around himself to keep everyone else far away. The Christian, however, learns more and more to reach out in love and trust to others, even to enemies.

THE CHRISTIAN lets God's power little by little make his acting toward people like the spirit and actions the child heroine of *A Tree Grows in Brooklyn* describes in her father: "When he goes down the street, he gives himself to everybody, like a king!"

This steady God-powered friendliness of the Christian that can keep warm and strong even when shut out again and again, has a unique chance to get past the illness barriers and have the ill person accept the deep concern and affection that he so desperately needs but dare not let in.

The Christian then, letting God's power work through him in love, greets unafraid the patient just returned from the mental hospital, with something of the love and power of the Master he feels present.

Probably at first the Christian does not refer to the patient's being away, but greets him simply with a warm handclasp and, "It is good to see you!" If the patient's stay in the hospital does come up in the conversation, the Christian does well to stress the recovery from illness

with comments such as, "It's fine to have you well again; being sick and in a hospital is pretty rugged." The nature of the illness, if it needs to be mentioned at all, can be called nervous breakdown or upset.

Far more important than what is said, however, is the whole attitude and spirit of the Christian. Of course that spirit does not come just by saying, "Lord, give me that spirit!" It comes little by little as a person struggles over the days and years to force his selfish and wilful "I" to submit to God's mastery and the understanding, power and love that flow from that mastery.

THE AVERAGE PERSON looks upon anyone who has been in a mental hospital as strange and fearsome. Even some college admission committees, who should know better, automatically refuse to readmit such a person. Wherever the ex-patient goes, he must meet fear-stirred coldness and distrust if not outright insult. Yet he has passed the ordeal of coming before the hospital staff of doctors, feeling all eyes upon him, trying to answer all questions, and convincing the doctors that he is well enough to go home: that is a test which many who shrink from him might find difficult to pass themselves.

The more the Christian gets to know ex-patients, the more he loses his fear and distrust of them. Even the convalescing patients still in the hospital are like normal persons in the vast majority of ways. Time after time hospital psychotherapy groups under my direction have reminded me, and selected visitors, of nothing so much as good average Ladies' Aid or Men's Brotherhood groups in both appearance and actions—and no reflection upon such church groups!

One of the best ways to lose the usual fear and misunderstanding of the men-

tally ill is to serve in a hospital volunteer group. Mental hospitals, especially state hospitals, are tragically short of staff members. Most of their workers' time and energies are taken up just in physical care of the patients without being able to help toward their healing. Many hospitals encourage the forming of volunteer groups of persons who will take brief training and then will help both in the hospital routine work and under direction in the healing too. Such volunteers can quickly learn just how nearly normal convalescent and paroled and discharged patients are.

Mental illness can happen to anyone. Many hospital patients before they came to the hospital had to live under tremendous pressures and tragedies that would upset the most stable. Hospital social service departments do their best to go into the homes, remove such pressures and make things more favorable for the patient before he returns.

MENTAL ILLNESS is so widespread that if things continue as they are, of babies born now one in every two families will have some form of mental illness in his lifetime, and one in every three families will spend some time in a mental hospital.

How can I as a parent protect my children from mental illness? The best protection is to try to make sure in every way possible that the child feels the parents love him no matter what happens. Mental illness in an adult is usually at least partly caused by that person's being terribly hurt in spirit as a child. And no hurt is so terrible as feeling not wanted and loved.

God will teach the parents, if they let him, how to make the child feel secure in their love. God of course works through his church, and such things as parent education classes and writings help the parent know the best thing to do.

Usually, perhaps most of all, God works through the parent's opening himself in prayer, to give the parent the spirit of love that cannot be destroyed or covered up by accident, disaster or selfishness. This of course does not mean the parent will give the child whatever he wants and spoil him by keeping him always as the center of attention. Firmness and even just punishment show love better than laxity and carelessness.



One time the parents should try particularly to have their children feel they love them is when a new baby comes to the family. The child that thus far has been the baby can easily feel deeply that his parents no longer love him. Middle children in a family also may get terrible and long-continued feelings of not being loved, so severe that later tragedy in life can combine with that early feeling to produce mental illness.

PERSONS EXTREMELY upset or nervous over a long period of time can go or be taken to consult with the pastor. Many areas have free or inexpensive mental hygiene clinics where psychiatrists or clinical psychologists often can help to heal mental illness before it is well begun. Pastors will know of such services and clinics and often can help by recommending such mind doctors as are also practicing Christians.

One well-educated and highly intel-

ligent and successful young businessman was afflicted by a hidden type of mental illness which had much to do with his breaking a law about which community hysteria was greatly whipped up at the time. He was dropped from one after another of his social clubs, forced to resign his offices, and given to understand by friend after friend that he was no longer welcome in their homes.

Then he went to his church. The pastor said to him, "Whatever you've done, you are always welcome here!"

"That opened my eyes," he said to me. "I began to know something of what

Christianity was and how shallow my own life had been. Before that I came to church and helped out there sometimes. But now I'm going to do my best to let God run my whole life. And he will have me present in and working through his church a great deal of the time."

God made that pastor able to help the patient feel God's warm concern and love in a time of frightful upset and conflict. The Christian under God's direction is called to bring the feeling of God's healing and strengthening love to everyone he can who is threatened by the terror of mental illness.

Pleasant Day at the Parsonage

By JANET ELLIOTT

Ministers' wives must lead quiet and sheltered lives, said the visitor—but she didn't know what happened to the door

"WHAT A PLEASANT LIFE you must lead, being married to a minister," said my caller, as she was leaving at the front door of our apartment. "But what on earth has happened to your door?" she asked, staring at the center panel.

It was made of steel but instead of being smooth like the other doors, it was full of dents and wrinkles. Everyone who came to see us asked about it. If my guest had known about that panel she wouldn't have made the remark about my pleasant life.

THE DAY BEGAN serenely enough. Sara, my husband's secretary, was staying with us for awhile. That morning over a second cup of coffee, I noticed that she looked worried.

"Anything on your mind?" I asked.

"Well—," she hesitated, "Jimmie came to the church yesterday."

Jimmie was her husband, and I knew enough about her situation to realize that his sudden appearance could mean no good for her.

"I'm afraid he may come again today," she added, "or even come here."

"Here?" I said. "I didn't think he knew you were staying here."

"He found out," she replied.

WE HADN'T SEEN Sara for about three years when suddenly, two weeks ago, she turned up at the church. She was in desperate need of a job and of a place to stay. Since the church secretary was sick, we were glad to have Sara fill in. Be-

sides, we had an extra bedroom which she could use until she found a place of her own. When she came to us she hadn't even a toothbrush. We guessed that she had quarreled with her husband and left very suddenly.

But I had no time to worry about Sara and Jimmie. My daughter, Mary, was entertaining her sorority in the afternoon, and there was to be a party at the church in the evening. Mrs. Dean, a friend, arrived to help me make the sandwiches.

Mrs. Dean and I had a busy morning, with the two affairs to prepare for. A girl's standing in the sorority seemed to depend on how many delicacies her mother could concoct. Like most mothers, I did my best.

ABOUT FOUR O'CLOCK the girls began to pour in. I had no doubts about their enjoying my creations. One moment the plates were full, the next they were empty.

The devastation was about complete when the phone rang. It was Sara. "Mrs. Elliott," she said, "it's Jimmie. He's drunk. He came to the church. We managed to lock him out but I think he'll come around to the apartment."

"Well, if he does there are forty girls here and we can manage him."

I heard Sara gasp. "Forty girls! Be careful, Mrs. Elliott. You don't know Jimmie when he's drunk."

I still didn't think he'd come but I took the precaution of locking the door which we usually left open.

Now that the "eats" were finished the girls began to leave. Mary was spending the night with one of them and went out with the last of the crowd.

I WENT BUSILY about clearing the table. A dinner must be wedged in somehow. Suddenly the telephone and the doorbell both rang at the same time. I picked up

the receiver with one hand and opened the door with the other. It was my husband who had forgotten his key.

Sara was on the phone again. "Has Jimmie turned up yet?" she asked.

"Do stop worrying, Sara, and come home," I said. "I don't think Jimmie will come here."

The words were hardly out of my mouth when there was a long buzz at the service entrance followed by an equally demanding one on the front doorbell. I looked at Phil.

"Jimmie's come," we said to each other at the same time.

"I'll talk to him," Phil said.

As my husband stepped out into the hall to see if he could talk Jimmie into going on his way I set the latch so that he could get back into the apartment. Through the partly open door I had a brief glimpse of Jimmie. He stood slouched against the wall.

"I want my wife," I heard him say as I closed the door.

"She isn't here," my husband's voice came through the panel.

"If she isn't there, why won't you let me in?" Jimmie's question was threatening.

A door across the hall opened and I heard the voice of one of our neighbors join the conversation. Jimmie must have felt outnumbered, for he stopped talking and his footsteps went down the stairs.

My husband came back into the apartment. "He's gone," he said.

I went into the kitchen. I hadn't realized that I was shaken, but my hands trembled as I started to get dinner.

A SUDDEN BUZZ on the bell made me jump. It was followed by a heavy thud against the door. Jimmie had come back and was throwing his full weight against the middle panel.

I looked at my husband. What should we do? We doubted if the neighbors could hear the thud and even if they did hear it, what help would they be? We weren't sure the panel would hold very long. We'd have to call the police! I went into the telephone closet to make the call while Phil watched the door. I begged them to come as fast as they could.

Jimmie was still throwing his weight against the door when I came out of the closet. Suddenly there was the noise of bending metal. A slit appeared between the panel and the side of the door. He lunged again. The crack widened. I saw him try to get his hand through the gap to open the door from the inside. He couldn't.

I ran to the window to see if the police were coming. I saw their car far up the street, driving slowly along, looking at the numbers. Why didn't they hurry? I leaned out. "Hurry, hurry," I shouted. I rushed back to see what was happening to the door. The crack was big enough now for Jimmie to get his hand through. Phil kept pushing Jimmie's hand out as he attempted to find the knob.

THEN JIMMIE DECIDED to lunge again. That did it. The middle part of the door caved in. There was nothing to stop him now.

I don't believe in violence but I ran into the kitchen to get the broom.

All at once Jimmie stood stock still. There were foot steps running up the stairs. The police had come at last.

When their heads appeared above the landing Jimmie was standing there as peaceful as a lamb. They must have believed our story though, for there was the door.

They could not arrest him, they said, because they had not seen him commit the offence. Were we willing to bring charges?

My husband went off to the police station with Jimmie and the two policemen. I sat down and looked at the door. I felt as tired as if I had played tennis in the hot sun all afternoon. But there was to be no rest for the weary.

ONCE MORE I HEARD footsteps running up the stairs. They couldn't be coming to our door, I thought. But they were. One of the boys from the church had come for the sandwiches for the party. They had completely slipped my mind.

"Whatever happened to the door?" I asked. I described the events of the afternoon. He was a most responsive audience. "Oh, gosh, gosh," he kept saying, putting his hand to his head in moderate despair.

I managed to get the sandwiches packed and sent him off, assuring him that we would come to the church as soon as my husband returned from the police station.



Phil came back shortly with the news that we would have to appear at the night court at midnight. We must press charges in case Jimmie still refused to plead guilty.

For our dinner we had a few leftover sandwiches. Then we went to the church to chaperon the dance.

Everyone seemed to have a good time that evening but I just sat and watched. At least when I got up to flick the light

warn them it was time to go home, my knees didn't wobble.

THE NIGHT COURT was gloomy and bare except for the dark walnut paneling that topped the judge's bench. Phil stood in front of it, waiting for them to bring Jimmie in. I sat on the front bench. Somehow this reminded me of something at church, of course.

There too, I sat in the front pew and looked toward the walnut pulpit. Suddenly I felt sorry for everyone—for Jimmie who didn't know his way out of his tangled life; for my husband, who looked tired at this moment, and for Sara who cared so much for this man they were bringing in now, in spite of all his faults. It must have been the thought of

church that brought on this mood of mine. Did not all of us take our penitent hearts there to be forgiven? Were we not all sinners? Some of us were luckier than others, that was all.

But Jimmie wasn't sorry for his sins yet. He pleaded "not guilty" and the judge remanded him to jail until Monday.

WE GOT home about one o'clock. Sara was waiting to hear what had happened and we told her as kindly as possible.

The janitor had patched up the door—at least he had straightened the steel panel so that it reached the side and he was able to refasten it. It looked pretty rough, I thought, as I ran my hands over it. "What a pleasant life—but whatever happened to that door?"

You Can Collect Precious Gems

CHESTER H. DIBBLE

Daily Bible reading reveals passages of wisdom and beauty that will glow still brighter when polished by repetition

A FEW YEARS AGO I moved to rural Oregon where there was no electricity in my barn. Until utilities were installed I carried an old-fashioned oil lantern. On dark nights, as I carried my lantern, I felt as if I was a small oasis of light in a great desert of darkness. But, as I moved to a new location it became as illuminated as the spot I had just left.

My Bible is such a light. By its light I can see to meet each new problem I face on life's journey.

Most non-Bible-reading acquaintances I meet give as the reason for not reading the Bible, "I can't seem to find time." When God gives us 24 hours each day,

we can surely allow a few moments for this important task.

HERE ARE WAYS some folks snatch a few minutes each day for Bible reading and meditation. Some wake up 10 to 15 minutes earlier each morning. Except for a minority who are peculiarly more alert in the evening, this seems an ideal time.

Others keep copies of the New Testament in such strategic places as the glove compartment of their car, their desk at the office, or some spot where personal articles are kept at their place of employment. For use at such times when one is waiting at the beauty parlor, barber shop,

doctor's office, or when waiting for unpunctual people, small paper-backed copies of one of the Gospels are sometimes carried in pocket or purse. Thus fortified, there is never a dull moment—and your Bible isn't dull. It's as new as the latest novel, as fresh as tomorrow's newspaper.

Perhaps you are already a Bible "addict" who might appreciate a new method of Bible study. A relative of mine discovered her Bible when a broken limb kept her bedfast for weeks. She read the Scripture from cover to cover, but as she read she marked certain books, certain chapters, and certain verses for re-reading; some for their story content, some for pure beauty, and others for deeper study. But it takes willpower—or an affliction—to read your Bible so consecutively.

Many are using a new method of study called the Newberry Bible Plan, named for its author who also edited a Bible reference book. He suggests you divide your Bible into six groupings like this:

1. Monday: Genesis to Deuteronomy
2. Tuesday: Joshua to Esther
3. Wednesday: Job to Song of Solomon
4. Thursday: Isaiah to Malachi
5. Friday: Matthew to John
6. Saturday: Acts to Revelation

No matter how little or how much time is devoted to it, in this way you have the entire Bible under consideration each week. Merely mark the end of each day's reading so you can find it on the same day the next week. Save Sunday for review or special study.

THE SUCCESS of the project, regardless of the method, lies in making it a daily habit. An important suggestion of daily Bible reading came to me in my youth. These are the faded words from the fly-leaf of a New Testament a Sunday school teacher gave me as an award in my teens:

"Carry this with you and read it every day. You are one of the ones, Chesto, I have chosen out of our class for a Minister of the Gospel. Don't fail me. May God bless you and give you strength and wisdom."

While I did not become an ordained minister I think I've lived more accessible to God than I might have, had I heeded her admonition to read "daily."

Many fail to get pleasure or benefit from Bible reading because their reading is passive—reading for something to do. Winston Churchill, speaking of reading, said that there were in every piece of reading certain gems that should be polished by reading again and again. Your Bible is full of such gems waiting for you to discover and polish.

Some locate these gems for further polishing by underscoring them. I've been typing them on index cards, scattering them on my desk, dresser, or fastening them to the sun visor of my car, where they are constantly available for polishing and eventually changing my life.

AN ACQUAINTANCE tells me how, in his youth, he had his feelings hurt, but he learned a lesson in "gem polishing" at the same time. He observed as he did frequent chores for a relative that her Bible, which was in constant use, was becoming unbound, dog-eared, and well marked. On an occasion for a gift he proudly presented her with a new Bible, its pages printed in large, easy-to-read type, its covers bound in white leather.

"Thank you," she said. "It's beautiful. But still I love my old Bible best. You know, John, I've read it so long I know just where to find anything I want."

He caught her obvious lesson. It's not the looks of the case that determine the beauty and value of the gems it contains. It's the polishing that creates the value.



Hot Weather Session

EVEN IN THE BASEMENT of the church were too warm. Or perhaps it was just that I had rushed around too fast getting there. To hold a meeting of the executive committee of the Women of the Church on the first day of school didn't make it easier for anyone.

Perhaps Mrs. Ittel has forgotten how exciting that can be. At our house Susie had annoyed Pete by rushing around so "bright-eyed and hoppy-toed," as he put it. "You act like it was fun," he sneered. At the same, when a bunch of his friends bicycled past the house with whoops of excitement, he was off so fast he left his lunch.

SINCE DAN had already gone in the car, Karen had to be convinced that the best thing for everyone would be for her to play messenger. I'm not sure I could have persuaded her if Frank Tomaselli hadn't happened along at that moment. "Why don't we all ride past the Washington school?" he demanded. "Maybe we'll see some of our old teachers. We've got to go, and most of the gang are out there waiting."

It had taken me all morning to get into my fall routine at home. Of course, there had to be a few phone calls in between, but as that's the rule rather than the exception, I try to keep my schedule flexible enough to leave room for them.

Still, I had rushed so fast to get here that it almost annoyed me to see Mrs. Ittel sitting so complacently beside the president, Verna Ranscom. Poor Verna looked ruffled enough for two, however.

She isn't a strong president to begin with, but I think she might improve if she were allowed to think for herself now and then.

AS THE MEETING wore on and on, Mrs. Sym stirred restlessly beside me. She hadn't said a word in the meeting, in fact, there had been no reason for her, as the wife of the assistant pastor, to say anything. Most of the talking had been done by committee chairmen, with "clarification" by Mrs. Ittel. The only time this wasn't followed by a unanimous vote of assent was when Florrie Buch brought up the matter of buying new china before the Council of Churches dinner.

"It seems to me it is time we got some stuff we are proud of," she said. "When we go to the Presbyterian church, the tables always look nice with half the effort, because they have nice dishes to begin with. These things we have were bought at all different times. Some of them were second-hand restaurant dishes to start with. They've gotten chipped and when we spend as much time as we do getting dinners ready, I think we ought to have something respectable to serve the food on."

"Madam president," interjected Mrs. Ittel, "I think Mrs. Buch meant to propose that a committee be appointed to purchase china at the most advantageous price."

MRS. SCHMIDT rose from her place near the kitchen door where she had seated herself so as to be able to keep an eye on the coffee. "I do a good deal of

that getting dinners ready that Florrie was talking about," she laughed. "I guess I've 'sampled' more food in that kitchen than any of you except Florrie. And I've felt a little put out, now and then, that the china wasn't better. Then I say to myself, 'Which is more important, the dishes or the food? If we cook the best we know how, everybody—whether it's the Council of Churches or the Brotherhood or our own Women of the Church—will not notice.'"

She settled down in her chair and the buzzing became general.

Mrs. Sym leaned toward me. "Do you think I could slip out without being conspicuous? Most of the important business is over, isn't it?"

"I'm going in just a few minutes. We can go together."

BY THIS TIME Mrs. Schmidt was on her feet again. "It's not that I wouldn't like to see us have pretty dishes. It's just that there are so many places for our money. We'll want to do things for the DP family we're going to sponsor. Then there are all the missionary projects and benevolence and Lutheran World Action and the Home and the College and the Seminary—surely they are more important."

Blanche Lightman came to the rescue by moving that a committee be appointed to investigate the possibility of getting new dishes and to find out whether we could buy a few at a time at the same price as in quantity. The motion passed with Florrie and a few others voting against it because they had hoped for a clean sweep in their department.

Verna was hearing the report of the committee to arrange for the Thankoffering Service as Mrs. Sym and I edged out into the hall. Looking back to make sure the report was as the grapevine had it. I bumped into the cartons of new Sunday school materials that had been stacked in

the hall on arrival. "Serves me right for being a Lot's wife."

"I'm a little dizzy, after all that, myself. I didn't remember business meetings were all so long and boring. If a minister's wife has to run everything like this I'm going to be a total flop."

"It's not usually that bad. The women were hot and tired to begin with. That's why we all feel uneasy because Verna doesn't know quite what to do." We opened the door on the hot September afternoon, flinching a little in the glare of the sun. "Somebody has to tell her, and Mrs. Itin does it." I swallowed the temptation to say, "not only does it, but overdoes it." Instead, I changed the subject. "By coming away when we did, I'll be home to greet the children. To me that seems important on the first day of school."

"Do you suppose they'll be bringing the forms for released-time school?"

"Seems to me they should. It starts next week, doesn't it?"

"That's right. I'm going to be teaching sixth grade." At my commiserating look she laughed. "Oh, it will be strenuous but I'll enjoy it. The course in the weekday series for that grade contains some stories I think that age will enjoy, some discussion of their own relationships and feelings, and loads of suggested activities."

"I wish you were teaching fifth. But I am sure Pete will get a lot out of the course no matter who is teaching it. Our teachers are good."

"That's true. They have to be qualified to qualify for this type of teaching. There's a lot that's interesting going on in the parish."

"Even if the women's meetings are boring?"

"I didn't say that. And anyhow, as you say, this one is an exception. Some of our regular meetings have had very fine programs. I shall keep that thought in mind



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Growing boy

QUESTION: Bob was dependable and fairly obedient up to a short time ago. He is eight and a half. He seems to be getting tricky now, and he does certain forbidden things quietly and secretly. For years we had trained him to be reliable and we thought we had succeeded.

ANSWER: One of the rules has been that he was not allowed to go beyond our own premises. Now when he is supposed to be playing in the back yard he slips out and wanders over the neighborhood. He has gone to several homes without permission, and he goes into stores and makes himself at home.

REPLY: The boy is growing and advancing. He has a strong urge to try out his increasing powers and to satisfy a growing curiosity about the world he sees. The restrictions which seemed natural and right to him a few years ago now strike him as too confining.

Children, as a rule, want more freedom than they are prepared properly to handle, and more than parents should ordinarily grant. But all life has to be lived on a compromise, so parents may as well go part of the way in allowing youngsters more freedom. Bob could be asked to go on simple errands, to make small purchases at stores, and to visit certain homes for play. If the dangers are not too great he could be allowed to go about alone within certain limits on which you could have an understanding with him.

It should be understood also that he will keep you informed as to where he is going and when he will return. As a rule children are more ready to accept restrictions if they are accorded increasing freedom and responsibility in line with their advancing abilities and judgment.

Incentives

QUESTION: David's school grades haven't been anything to crow about. I did better in my day and so did his father. George and I have thought we might encourage him to do better work by offering him a reward, such as money, a trip, or some special privilege. We have given his younger sister small rewards for good behavior, and it seems to have worked—part of the time, at least. Do you think it would work with David?

REPLY: To offer rewards of money, gifts, or other things which are desirable in the eyes of youngsters may seem an easy and direct way to get results. But you should guard against any method which may later yield regrets.

It is far better to help youngsters develop an appreciation of what they are doing, to value any success or excellence they may attain, and to find real satisfaction in improvement or in work well done. If we can motivate children—bring them to the point of *wanting* to do well—we shall be giving them real help.

Approval of parents for good performance, in words of praise, or other non-material form, will add to the gratification of the student, and create readiness for another project. Such attainment of satisfaction doesn't "wear out" as do material, unrelated baits, which, often enough, have to be stepped-up from time to time.

Educating Christians

The Christian Imprint. By Fred Pierce Corson. Abingdon Press. 156 pages. \$2.50.

"The life of a man . . . in God must bear the stamp of Christ" (I John 1). Our author, beginning there, leaves no doubt that the "imprint" of Christ on the heart is the chief aim of Christian education.

The home has the first opportunity at making an imprint on the child. After it comes the public school, the community, and the church. By that time the individual is saying something himself about what kind of personality he will become.

Certain "molders" of the imprint are held responsible for the "secular giants and ethical infants" of our day. "The teacher (parent or otherwise) is the key." It may seem too obvious to say it, but "those who would impress on others the Christian imprint must themselves bear the Christian imprint." The author tells us in several different ways that "often the cause of a faulty character product is not due so much to faulty methods as to faulty persons . . . One man of God teaching chemistry can do more for the religious life of a school than a whole department of religion offering simply academic and professional courses in religion." The author also discusses "The Molding Purpose," "The Christian Content," and "The Finished Work."

This is a good book and "must" reading for everyone with much to do with Christian education. It is a well-written book by a mind so logical that the highlights of the outline stand out clearly "point one, two, three" to the delight of even the most casual reader.

If there is anything wrong with the book it might be that it leaves us a little cold. After all, the reader is likely going to have to go out and face such problems as materials, discipline, mediocre preparations, and indifferent parents. A little more motivation might have helped to leave him somewhat more inspired. We still have to depend upon the power of the Spirit to do much of the task for and with us. While the author says as much, the bold relief of it could be bolder.

Yet what pleasure, too! Here is an author who knows where he has been and where

he is going. Perhaps that is the best example for a Christian pedagogue anyway.

Minneapolis

CLARENCE B. LUND

Teaching for Today

The Task of Christian Education. By D. Campbell Wyckoff. The Westminster Press. 1955. 172 pages. \$2.75.

The jacket says (don't they all!): "Here is an extremely readable book . . ." And it is—if. If we are willing to accept "readable" to mean clear purpose achieved through a well-defined structure. The book is not "readable" in the sense of being fun or a "breeze" to read. This reviewer did find it engaging and difficult to set aside. The book keeps drawing you on to see the whole, thrilling enterprise which we know as Christian education.

The book deals with the whole enterprise. This is a five-part book with each part containing from one to six chapters. Part One reviews the current status of Christian education in theory, aims, and practice. Part Two deals one by one with the most pertinent aspects of the Christian life: the need for a way of life that is definitely Christian; doctrine, the Bible, the church, growth in ability to believe, and the culminating experience of living in Christ.

Part Three undertakes to interpret the meaning of personality and the ways in which personality may become Christian. In Part Four the reader will meet the familiar specifics of curriculum, methods, the responsibilities of the individual, the home, the church, the school, and the community and some of the promising developments now taking place. Part Five restates the

major theses of the book and emphasizes fresh that Christian education "is one of the most central, significant, crucial functions that the church has to perform."

The above sounds like an assignment for a library rather than a book. Dr. Wyckoff manages because his ideas are tight-packed. The reader's attention must be steady all the way. This book will reward diligent study. The book reflects the author's experience in teaching in national missions schools. The actual situation of our churches is right at hand and in the forefront of vision is the angelical concern "to lead others into an experience that is for them a direct opening to the resources that God in Christ has for them."

HOWARD F. REISCH

Baltimore, Md.

History Means Something

Early Christian Interpretations of History. By L. P. Milburn. Harper. 221 pages. \$3.

"The historical," it has been said, "is what we understand least and what concerns us most." This dictum will attain greater relevance for those who can manage a hike through the Bampton Lectures for 1952. The author, restricting his study to an area consistent with the apologetic interests of the lectureship, finds in early Christianity inklings of the basic concepts of history and the instruments upon which they were based.

In the deployment of witnesses, Clement of Rome, Justin, and Irenaeus take the forward position with the use of history as the fulfillment of prophecy. Christian history—not truly history and Christian—was by them thought to be no speculative matter of mere, but a practical concern for the discernment of the working of divine providence. Flanking each other, there stride Origen with his allegorical view and Eusebius with his straightforward chronicling. Augustine, Orosius, and Salvian form the rear guard, ready always to move up and place the lessons to be drawn from history, especially as they represent God's judgment.

Two other sources of supply for the de-

fense of these positions are early Christian art and the Apocryphal stories. The logistics may seem strange but they are relevant.

An inordinately long appendix to this book, yet too brief for the subject—is devoted to the historical background of the doctrine of the assumption. This section in itself is a witness to the interpretive element in history and is worth attention.

New York City ROBERT D. HERSHEY

Neo-Orthodox Fiction

There Comes a Time. By Charles Mercer. Putnam. 312 pages. \$3.50.

At age 60 the Rev. Adam Brock got tired of "the Madison Avenue advertising myth of selling Christianity as a nostrum to make you strong and America mighty." He preached about sin and forgiveness and occasionally quoted Reinhold Niebuhr. These sermons cut down his popularity.

When his wife died a few years later he decided to retire, and settle in a small western New York village to try to live the Christian faith instead of preach it.

The village had only a boarded-up old church. The retired minister soon found himself in demand in helping people unravel their spiritual problems. With melodramatic swiftness a dozen tightly interwoven lives rushed toward a climax, with Mr. Brock in the key spot to influence them. The old church was opened again, with the retired New Yorker as minister. Before his second Sunday sermon, three of the parishioners had come to tragic deaths and were buried in the churchyard. Others seemed on the way to victory over proud disbelief.

It's a slick piece of fast-paced fiction, glorifying the minister but insisting that he tried in humility to be merely a spokesman for the Lord. It is accurate in describing the theological basis of the best present-day preaching—the classical Christian orthodoxy minus biblical literalism of the fundamentalists.

G. E. R.

Books reviewed above may be purchased through the United Lutheran Publication House, Philadelphia, or its branch stores.

THE NEWS IN THE CHURCHES

CENTRAL STATES

Congregation Breaks Ground For New Omaha Church

By PAUL C. WIEGMAN

OMAHA — Ground-breaking service was held in June for the new Luther Memorial Church in Omaha, Neb. Completion of the \$238,000 building, to be erected on a five-acre tract, is scheduled next year. The nave will seat 450. Basement and parish unit will provide 24 church school classrooms. Luther Memorial's present church was built in 1940. The new building is rising at a new location.

At ground-breaking services Sunday school pupils were called upon to turn the earth on the site of the parish unit. Dr. Theodore J. C. Schuldt, Midland College's director of public relations and a former president of the Nebraska Synod, preached. Liturgist was Pastor Henry J. Goede of Grace Church, Omaha. Pastor is the Rev. Kendig Rupley.

United Lutheran and Augustana congregations joined in July for a service at Neligh Park, West Point, Neb.

Included in the group were Grace of West Point, George P. Krebs pastor; St. John's of Ridgeley, Harlan A. Brei pastor; St. Paul's of Hooper, Hugo H. F. Welchert pastor; St. John's of Scribner, Herman Joens pastor; Elim of Swaburg (Aug.), Edward T. Chindvall pastor; Trinity of Bluffs (Aug.), A. Staby pastor; United of Scribner, R. Pfeiffer pastor; and Salem of Fontanelle, A. C. Baughman pastor.

Pastor Chindvall was liturgist, and Pastor Pfeiffer delivered the sermon on the topic "One in Christ." Combined choirs sang.

Harry G. Bunge, Auburn, Neb., active ULC layman, has become full-time assistant of the president of the Central District of the American Lutheran Church. His successor on the executive committee of the Lutheran Laymen's Movement for Stewardship is Herman Langholz of Russell, Kan. Both men served during the past year as synodical committees.

INSTALLED by Synod President Clemens H. Zeidler in August were: Paul Moeller, son of the Rev. Victor Moeller of Pender, Neb., and recent Northwestern Seminary graduate, as pastor of St. Paul's, Glenvil, and Immanuel, Hastings, Neb., a rural parish.

Former Navy Chaplain Theodore Youngerman as pastor of Trinity, Beatrice, Neb.

Edward W. Amend, son of the Rev. Edward Amend of Wisner, Neb., and a recent Chicago Seminary graduate, as pastor of Ascension, Tulsa, Okla., a newly organized mission.

TRAINING courses for area consultants in stewardship sector projects were held under the guidance of the Lutheran Laymen's Movement at Midland College, Fremont, Neb., Aug. 26-28.



IT'S THEIR HOME, TOO: Children turn earth for Luther Memorial Church parish unit in Omaha as Church School Superintendent Wm. Naggs and Pastor Kendig W. Rupley look on.

Georgia School Officials Yield on Anti-Desegregation Stand

By PAUL J. RENZ

ATLANTA—Georgia's State Board of Education was forced to back down on its previous ruling threatening school teachers beginning to the NAACP with permanent loss of teaching licenses. Previous action pending teachers who condone the mixing of races in the schools was tabled. Instead, the board called on local school systems to enforce existing state laws.

At the present time, all teachers must sign a statement attached to their contracts which promises in part: "During employment as a teacher in the public schools, colleges or universities . . . will uphold, support, and defend the Constitution and laws of this state and of the United States, and will refrain from directly or indirectly subscribing to or teaching any theory of government or economics or of social relations which is inconsistent with the fundamental principles of patriotism and high ideals of Americanism."

So far no interpretation has been given as to how a teacher—or any citizen—can uphold the laws of the state and the federal government when they are in conflict with each other and just what is inconsistent with the principles of patriotic and high ideals of America.

The Atlanta Board of Education, with 12 Negro and seven white members voting unanimously, has decided to study the question of desegregation but to do nothing to implement it now.

The decision had the support of Dr. Rufus E. Clement, the Negro member of the board, on his stated condition that he believes it was evolved in "good faith." One Negro mother told the board she did not want her children to attend mixed schools. Saying that she wasn't criticizing the NAACP, she said she didn't "want anybody, anywhere, to bring up any strife between Negroes and my white friends."



QUIET PLACE for worship and relaxation was found by St. Mark's Church, Charlotte, N. C., on the shores of Lake Catawba where the congregation built cabins for use of adult and young members. Luther Leaguers gather at the camp for a swim on Sundays, stay for Vespers with congregation at which Pastor John R. Brockhoff (below) reads service.

The church camp by the water has been the site of many retreats and fellowship gatherings through the summer. Youth activities have been going strong. And Luther Leaguers had a work project cut out for them: To clean and landscape the site and to build a "chapel in the woods" where services and meetings can be held when the weather does not co-operate.



GEORGIA-ALABAMA . . .

Alabama has passed necessary legislation to circumvent the U.S. Supreme Court ruling by giving city and county school boards unprecedented power in deciding which schools individual pupils shall attend. Gov. James E. Folsom neither vetoed nor signed the bills.

THE REV. RICHARD M. LANGSDALE, former pastor of Trinity Church, Connellsville, Pa., began his work at Church of the Good Shepherd, College Park. Pastor and Mrs. Langsdale and their children moved into a newly purchased parsonage. The mission at College Park was organized in January 1954. An active group of laymen has enabled the congregation to grow despite the absence of a regular pastor for nearly a year.

Church of the Redeemer, Atlanta, largest church of the Georgia-Alabama Synod, welcomed the Rev. Robert E. Lee as pastor on Sept. 1. Pastor Lee was formerly pastor of St. Luke's Church, Silver Springs, Md., and has served the ULCA and the Synod of Maryland in many ways.

New work in the synod will begin early in September when the Rev. Ernie Lee Parish opens student work at the University of Georgia, Athens, and the Rev. Karl F. Suhr holds the first service in the Briarcliff-Lavista area of northeast Atlanta. Plans are underway to organize the congregation being served by Pastor William R. Hartman, South Macon, at Warner Robbins Air Base.

The "grace system" of giving was one of the forward steps taken by the Luther League convention of the Georgia-Alabama Synod, Aug. 8-11, at Newberry College. Newly elected officers are: Robert Freyer-muth, president; Dermon A. Sox, Jr., vice president; Carol Baumgartner, recording secretary; Donna Heine, corresponding secretary; and Frederick Ohsiek, treasurer.

Miss Furmandean, of Holy Trinity Luther League, Elberton, Ga., was elected "Leaguer of the Year." The mission in southeast Savannah, Ga., Pastor C. J. Rice, was chosen as mission project for the coming year. New leagues received included: Ascension, Augusta, Ga., the Rev. James Dickert pastor,

and Silver Hill, Ala., Clarence Derrick, student supply pastor.

Pastors James R. Boggs, Our Saviour Montgomery, Ala., and William D. Mose Shades Valley, Ala., were leaders at the Luther League convention at Ann Arbor. A group of 13 attended from the synod.

CHURCH and parish hall building projects are underway throughout the synod. Church of the Messiah, Decatur, Ga., C. W. Campbell, pastor, recently completed an appeal for funds for a new parish hall. St. Paul's Savannah, the Rev. J. L. Griffin pastor, will soon break ground for their new edifice. Our Saviour, Montgomery, Ala., plans to occupy its new building early in October. Holy Trinity, Marietta, R. Paul Counts pastor, recently completed building subscriptions and set its sight at doubling the membership. The new church was dedicated in March.

Preaching-Teaching-Reaching Missions are the order of the day—summer or not. The Rev. Raymond D. Wood, Savannah, was missionary at Ebenezer-Rincon parish, I. Charles J. Shealy pastor, Aug. 22-26. The Rev. H. E. Baumgartner, Jr., Macon, Ga., will begin a mission at Jerusalem Church of the same parish. Pastor Vance M. Daniel, Glenwood Hills, Decatur, has just completed a mission in South Georgia. Other congregations plan missions in early fall.

MICHIGAN

Plan to Develop Missions Is First Concern of Synod

By CLYDE G. STEELE

DETROIT—Establishment of new missions is the first consideration of the Michigan Synod. With three congregations already organized this year and two more planned, canvassers have been working during the summer in seven additional fields in the hope that five will materialize in 1956.

After leading the ULC in benevolent giving in 1954, the synodical stewardship com-

(Continued on page 40)



NEW MEMBER of the singing team of fund-raising counselors put at the disposal of ULC churches is the Lutheran Laymen's Movement for Stewardship Edward J. Bracken who was elected in August to become one of LLM's associate directors. Mr. Bracken, a former public relations director and journalism teacher at Colorado Women's College, Denver, and, in 1950, at New Haven (Conn.) College, will join around R. Foehl and Ira F. Mastadt on the staff of the fund-raising counseling service which has already raised more than \$2,515,000 in 45 congregational campaigns. Mr. Bracken will be specifically assigned to direct the campaigns for churches in the territory of the Synod of New York and New England. He is a resident of Bedford Lakes, Conn., and a member of the church council and chairman of the evangelism at Emanuel Church, New Haven.

Crosscountry

PREPAREDNESS was one of the things the boys had learned when Boy Scout Troop 24 met at First English Church, Decatur, Ill. First-aid treatment, which was explained to the boys, may save a life, they were told.

First Class Scout Andy Neureuther was on first base on John Hills playground when he heard the crash of splintering glass and the cry of a child. The 13-year-old boy ran across the street and found a girl bleeding from a deep cut in her upper arm. Six-year-old Janet Brinkoetter had cut an artery on the edge of a broken window.

Andy pressed his finger on the artery and held on. He was still holding on when the child was rushed to the hospital. He did not move when attendants lifted cot, child, and boy together from the ambulance and carried them into the emergency room. There, a very tired boy released pressure on the artery as doctors took over.

"The boy was instrumental in saving her life," said the physician after the girl had been put to bed. "In all the excitement he was the only one to keep his head."

First Class Scout Andy Neureuther grinned shyly and made for the exit. He still had on his baseball suit, complete with spiked shoes, and he had to take them off as he walked down the corridor.

THE TRAIN was rolling through Colorado. Passengers had gathered in the observation car. Mountains rose high into the horizon. Somebody began to sing. Others chimed in. Soon the coach rang out with the favorites of American folk song.

Three-year-old Linda Hidy and her older brother, children of Pastor Albert S. Hidy, Jr., of San Leandro, Calif., were sitting among the singing crowd. But Linda was restless, as if waiting for something to happen.

A song ended. A man said: "What next?"

Linda took her cue. She ran to the front of the coach and called out: "Jesus loves me." There was a moment of silence. Then Linda took the lead. And the church school hymn took hold of the coach.

The little girl looked triumphantly around. Then a frown came over her face. One man down the aisle did not sing. She walked over to him and pleaded: "You sing, too."

"I haven't sung this for many years," he said feebly. Then he looked into the child's face and smiled. "You win," he said, and sang along.



REDEDICATION service was impressive candlelight ceremony at Camp Mowana, Mansfield, Ohio. Pastor Richard W. Powell is director of ULC camp which served 1,350 youngsters this year.

MICHIGAN . . .

Committee is giving added emphasis to its program by expanding the four workshops of last year to seven area meetings this month. All pastors of synod, councilmen, and congregational committees will unite to further the advance. Laymen will predominate in discussion sessions.

The Rev. William Cross was ordained and installed by the president of synod as pastor of St. Mark's, Benton Harbor. The congregation was organized in early spring.

The Rev. Frederick D. Jacobi became associate pastor of Hope Church, Detroit, Sept. 1. For the past 18 months he had been working with the Social Mission Society of Chicago and served as supply pastor at St. Mark's, Chicago.

Resurrection Church, Detroit, will celebrate its 25th anniversary Sept. 11. The "depression baby," organized in 1930 with 22 charter members, 12 of whom are still in the church, has grown to 500 communing members. Resurrection's first permanent pastor, Robert R. Sala, now of Richmond, Va., and Charter Member Frank Horstman will be guest speakers. The Luther League will present a pageant depicting the 25 years of growth.

The Rev. Kenneth D. Larkin was installed as pastor of Christ the King Church, Livonia, on July 17. He had served as mission de-

veloper for the congregation.

GUN LAKE, which was site of a Women's Missionary Society retreat in June, will be host to the Brotherhood retreat Sept. 9-10 and to the annual Pastors' Conference Sept. 12-13.

OHIO

Work Clothes Set Theme For Labor Day Service

By E. RUDOLPH WALBORN

COLUMBUS — Members of St. Paul's Church, Akron, Ohio, went to church on Labor Day Sunday dressed in work clothes and carrying tools, egg beaters, T-squares and books. Pastor Rudolf H. Willer invited them to come dressed in the clothes they wear to their daily work (housedresses and aprons, overalls, and uniforms) and carry a tool or symbol of their daily occupation for a special offertory service. His sermon was on "The Labor of Love."

St. Luke's, Toledo, will be celebrating 50th anniversary Sept. 18-Oct. 2 and Jacob Herold, founder of the church, a retired pastor now serving St. John's (Cathart) near Miamisburg, will be guest of honor. Other former pastors scheduled to speak include Synod President George Miley, William R. Makley, and Freder-

O. Otto. Wesley J. Runk is pastor of the congregation.

Acme, Jerusalem Church, Seville, M. G. Bishop pastor, will observe its 125th anniversary Oct. 2-9.

Roselawn Church, Cincinnati, Robert F. Gerger pastor, is preparing a 35mm colored slide story of the church with accompanying sound track. Dave Gerber, professional producer of industrial films and a member of the congregation, wrote the script.

Miss Elsa Berg of Calvary Church, East Cleveland, associate editor of the *East Cleveland Leader*, has been named "Citizen of the Year" in recognition of civic activities.

St. John's, Covington, Ohio, celebrated 100th anniversary July 8-10. The Rev.

Paul Stroup was installed as pastor by Synod President Miley. Three ministerial sons, Pastors Stroup, Samuel Hoefflich, Springfield, and John Fletcher (who was ordained in May and presented with a set of vestments) participated at a communion service.

Former pastors bringing greetings to the congregation at the anniversary dinner were Russell Bussabarger, Paul E. Plasterer, James Miller, and Alton N. Allbeck.

Cornerstone for St. Paul's Church, Tempe, Ariz., the Ohio Synod's only non-Ohio congregation located in Toledo's suburban area, was laid July 24. Pastor William Cox of Messiah Church, Toledo, assisted pastor Donald C. Gillhouse.

First Church, Bellefontaine, Olen A. Waters pastor, will erect a two-story educational building on the church's present parking lot. Two years after a 1953 financial campaign the congregation has \$70,000 in fund for the \$125,000 building. The addition will provide new classroom and office space and an activities and assembly room.

First Church, Mansfield, laid the cornerstone for a four-story parish hall on Aug.

Pastors are Dr. Carveth P. Mitchell and George M. Billman.

St. John's, Vandalia, A. James Laughlin, pastor, will dedicate a youth center and social hall and burn notes for a \$20,000 purchase of land and parsonage Oct. 23.

St. John's is seeking \$32,500 in a first one-year drive for a new church building. In 1956 the congregation will be aided in a capital funds campaign by the Lutheran Laymen's Movement counseling service.

Eight hundred new families have moved to Vandalia this year. To help the pastor in the visitation and youth program, a family has underwritten the calling of a Hamma Divinity School student as part-time assistant.

Three teachers at Salem (Ellerton) Church near Miamisburg who contributed together 180 years of service to the Sunday school, were honored recently with a dinner and gift as a "living memorial to the wonderful work they have done." Miss Blanche Christy, Miss Elizabeth Christy and Mr. Howard Getter have each taught 60 years.

\$200 WEEKLY

Cleaning Venetian Blinds. Start home, spare time. Build life time business. Revealing book free. Burt, 2434CK, Wichita 13, Kansas.

LUTHERAN ORGANIST-CHOIRMASTER desires change to large Lutheran church from other denomination. Excellent background, education, experience with multiple choirs, festival director and recitalist. Write Box 19, The LUTHERAN.

AGENTS WANTED

Run spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1955 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 52, Ferndale, Michigan.



IN MIAMI

"Air Conditioned"

St. Paul's Lutheran Church

3360 W. Flagler St., Miami, Florida

Carsten H. Ludder, Pastor

Sunday Worship 9:30 and 11:00 A.M.

Sunday School 9:30 A.M.

THIEL COLLEGE

Greenville, Pennsylvania

Fully accredited Lutheran liberal arts college. Teacher training, co-operative programs, medical technology, 2 and 4 year secretarial. Modern dormitories. Write Director of Admissions.

JACKSONVILLE, FLORIDA

(The Gateway City)

ST. MARK'S LUTHERAN CHURCH

3976 Hendricks Ave., Rt. 13

Paul K. Nordsiek, Pastor

invites you to

Worship Services 8:30 & 11:00 A.M.

Sunday School (all ages) 9:45 A.M.



VISIT MESSIAH'S

**Great New Church
For A New World**

Philadelphia's Crossroads
Broad and Boulevard (4400N)

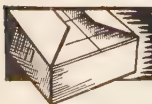
SERVICES

10 A.M. 11 A.M. 7:30 P.M.

Dr. Ross Stover



You can't miss! The famous "Sunshine Line" cards sell themselves. They are America's favorite religious cards. There is a new religious awakening in America and people are demanding Christ-honoring Christmas greetings. Sell the leading religious assortments! Write today for literature on the "Sunshine Line," other leading boxes, and fast-selling Christmas items.



**SAMPLE KIT
ON APPROVAL**

TRIUMPHANT ART PUBLISHERS, Dept. M8
Anderson, Ind. or San Jose, Calif.

Name _____

Address _____

City _____ Zone _____ State _____

☐ Please send literature ONLY

PENNSYLVANIA

Busy Schedule Marked Sessions Of Pittsburgh Luther League Rally

By LUTHER E. FACKLER

PITTSBURGH — Thiel College, Greenville was host to the convention of the Pittsburgh Synod Luther League during the last week in July. Convention theme was "Use Me Lord" and was translated into action by 188 leaguers who made a religious survey of the town of Greenville.

Convention chaplain was the Rev. Arthur L. Ruths of Penn State College. Buzz sessions were held each morning to discuss the meditations. Workshops were presented to illustrate the theme.

Synodical officers elected included: Irvin Fincke, president; June Burger, secretary; Joanne Gruber, assistant secretary; Kenneth Bash, treasurer; Richard Dowhower, statistician.

Special interest classes were available and the leaguers had their choice of dramatics, choir, newspaper work, visual aids, recreation, missionary work, and League activities.

Speakers highlighting evening devotion were Dr. Frederick B. Irvin, the Rev. Alex W. Stremel, the Rev. Ira Lavigne, M. Ichiro Nishi, the Rev. John T. Braughler and the Rev. Paul L. Himmelman.

Pastor Ivan G. Mattern served as convention dean. Florence Fray was representative of the Luther League of America.

A "MOM AND DAD" club has been formed at Bethesda Home, Meadville. A gift to the home makes anyone a member. When the gift is received a membership card for the donor is signed by one of the children and Superintendent William B. Claney, Jr.

Missionary and Mrs. Richard Boyer, who have just sailed for Argentina, are being partially supported by St. John's, Highland. The congregation joined ten other churches in the synod in supporting foreign missionaries. A newly formed group constituted itself as the Ruth Boyer Missionary Society.

ULC Campers Evacuated From Penna. Flood Zone

SOME 340 BOYS AND GIRLS from three ULC camps in the flood-stricken area along the Delaware River arrived at Philadelphia's Reading Terminal station during the night of Aug. 24, the third contingent among 10,000 youngsters evacuated from stricken Pocono Mountain camping sites. They were tired but none the worse for their experience.

Of the three Ministerium of Pennsylvania camps near Shawnee-on-Delaware, only one, Camp Miller for Boys, was seriously damaged by the flood. Twenty-nine cabins were completely washed out, eight knocked off foundations; only three remained standing. But all the occupants of the camp, after losing their personal possessions in the swirling floods, waded through rising water and were safely removed to the higher grounds of the Ministerium Camp, five miles away. Camp Hagan for Girls also lies on high ground and was not damaged. Camp would have closed Aug. 27 and there was no intention of sending the 200 girl campers home earlier, but authorities ordered all camps in the area evacuated for reasons of health.

Buses chartered by the state took campers to Allentown and from there to Philadelphia. The Red Cross and Civil Defense were ready to meet the children with doughnuts, milk, and coffee.

Said one 11-year-old girl camper, "This is the most excitement I've had in my whole life. It was terrible to come home." But parents thought differently.

PENNSYLVANIA

Trinity Church Guessed Right on Air Conditioning This Year

By CARL W. WEBER

PHILADELPHIA—Air conditioning paid dividends at Trinity Church, Philadelphia, this summer. Temperatures were in the upper thirties or nineties almost every Sunday in July and August and humidity was equally

NEW SMYRNA BEACH, FLORIDA
(on the Inland Waterway)

TRINITY LUTHERAN CHURCH

202 So. Riverside Drive
Joseph Huntley, Pastor
Worship Service—11 A.M.
Sunday School—9:45 A.M.



*Away Down South
In the Heart of Miami*

Holy Trinity Lutheran Church

200 S. W. Eighth Avenue
Miami, Florida

CHARLES J. HARRIS, Pastor

Holy Communion Monthly—First Sunday—8:00 A.M.

The Service 10:00 A.M.

"... where sin and pain find healing"

the PSALMERY

AN IMPORTANT CONTRIBUTION
TO BIBLICAL LITERATURE!

A very DEVOTIONAL and INSPIRATIONAL book of PRAYERS and BLESSINGS for ALL occasions, for ALL people of ALL faiths! "This book will change the praying habits of millions of people," says Rev. T. G. Use it for all occasions—for Sabbath prayers—for invocations—to open and close public meetings—in time of joy as well as in time of stress and anxiety! **SEND NO MONEY.** At your request we will be glad to send you a copy of the PSALMERY for 10 day free examination! If the PSALMERY does not please you . . . if it does not MORE than please you just return it—no obligation. If you keep the book just send total price of only \$1.50.

WESTERN PUBLISHING CO. (Dept. 10)
P.O. Box 606, Redwood City, California

Clara Maass Memorial Hospital

(Lutheran Memorial Hospital)

School of Nursing

Three-year accredited course.
School affiliated with Upsala College.

Applications now being considered for
September 1955 and 1956

For full information

Write to

Director of Nursing

CLARA MAASS MEMORIAL HOSPITAL

Newark, New Jersey

BOOK MANUSCRIPTS INVITED

If you are looking for a publisher, send for our free, illustrated booklet titled *To the Author in Search of a Publisher*. It tells how we can publish, promote and distribute your book, as we have done for hundreds of other writers. All subjects considered. New authors welcomed. Write today for Booklet LR. It's free.

VANTAGE PRESS, Inc., 120 W. 31 St., N. Y. 1
In Calif.: 6253 Hollywood Blvd., Hollywood 28

Monroe FOLDING BANQUET TABLES



NOW, Monroe Folding Banquet Tables. at no extra cost, are offered with new-processed tops, highly resistant to most serving hazards. Write for catalog, direct prices and discounts to churches, schools, clubs, lodges, etc.

MONROE CO. 30 CHURCH ST. COLFAX, IOWA

At last!

An AUTOMATIC
Church Bell at a real
BUDGET PRICE



The Schulmerich
"Arcadian"
SERVICE BELL & HOUR TOLL

Entirely NEW, completely AUTOMATIC bell instrument for even the smallest church. Pre-set clock automatically sounds call to Sunday and mid-week service. Tolls the hour of day throughout the week, silencing evening hours if desired.

Motor-driven swinging or tolling bell has push-button start, automatic stop. Manual start and stop continuous toll bell included. Striker switch provides manual swinging or tolling bell at any speed, for any duration. Record-player included. *Any church can afford the "Arcadian".* For full details write:

SCHULMERICH CARILLONS, INC.
11629A Carillon Hill, SELLERSVILLE, PA.

*"Arcadian" is a trademark for bell instruments of Schulmerich Carillons, Inc.

PA.: PHILADELPHIA . . .

oppressive. Attendance in neighboring churches fell to 20 and 30 per cent below last year's levels, but increased at Trinity by 12 per cent over 1954 which had seen the highest attendance figures in the church's history.

On Aug. 8, 1954, only 111 persons had braved 98-degree heat to attend the 11 A.M. service. On Aug. 7 this year, it was not quite as hot but more humid, and nearly 300 attended, with a total attendance for the morning (three services) of 400—an August record.

The air conditioning Trinity installed consists of eight 1½-ton window units supplying 12 tons of cooling. This is eight tons less than would be required to cool the entire nave at capacity attendance, but enough to provide dehumidification and adequate cooling over the lower 12 feet of the nave. Inside temperatures averaged 10 degrees below low outside temperatures at 10:30 A.M., and seven degrees below at the end of the service at 12 o'clock.

Cost of the project was \$3,800, met out of a special maintenance fund set up eight years ago.

Advent Church, Philadelphia (according to "The Lutheran" of Aug. 17), enlisted four laymen to assist the pastor by administering the bread and wine to communicants during a celebration of the Lord's Supper in August. The report was based on a parish bulletin from Advent Church announcing that this procedure would be followed. On second thought, leaders of the congregation decided against the experiment, and were encouraged by Ministerium of Pennsylvania officials to desist from the innovation.

AN OLD FARMHOUSE which had served Holy Spirit Church first as church and later as parish house will disappear to make room for a modern L-shaped building attached to the church. First contributions for the project were received this summer. A fund drive with a goal of approximately \$60,000 will be launched in the fall.

The main section of the unit will contain a large assembly room to be divided into

The Lutheran

classrooms by folding doors. The smaller section will provide classroom and office space. Another assembly room will be located in the basement. Pastor is the Rev. Richard D. Bergman.

WESTERN CANADA

More Young People Are Needed for Work in Ministry, Diaconate

By E. G. GOOS

EDMONTON, ALTA. — The church needs more men and women for full-time work, congregations throughout the Western Canada Synod will be told on the second Sunday in September. The date has been marked "Seminary Day." A conference of prospective students for the ministry and diaconate at Saskatoon College and Seminary is being planned for later in the season.

Congregations planning new church buildings or large-scale renovations had opportunity to discuss their projects with Dr. Elwood L. Bowman, director of the Board of American Mission's office of church extension. Dr. Bowman visited St. John's, St. Mark's, and Prince of Peace churches at Edmonton, Trinity Church at Saskatoon, St. Paul's and St. Mark's at Regina, Sask., and St. Luke's at Winnipeg, Man.

Dr. J. E. Bergbusch, former president of the Western Canada Synod, has begun work as mission developer in Victoria, B. C.

CAMPS were well attended in Saskatchewan and Alberta in August. The number of campers in Manitoba was small. South Saskatchewan began the camping season with an adult retreat July 6-8, attended by 16 adults and 10 children which was sponsored by the brotherhood of St. Mark's, Regina. Senior camp followed with Dr. Earl S. Radisill of the Board of Parish Education and the Rev. G. W. Luetkehoelter serving as instructors. In the junior-intermediate camp 27 juniors studied under the Rev. P. Miller; 30 intermediates were guided by Educational Missionary Eleanore Gilliom.

RELIGIOUS LIBRARIES PURCHASED—
Baker Book House Department TL, Grand Rapids 6, Michigan.

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century. Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 20 55 Sudbury Street, Boston 14, Mass.

New Way to Improve Your ENGLISH

POOR English can handicap you more than you may realize. What may seem like a little error to you is a sign of lack of education to others. A command of effective English makes you more forceful, confident . . . opens up greater opportunities to you.

Don't allow yourself to be embarrassed by mistakes in grammar, spelling, pronunciation, use of words. In just 15 minutes a day—Sherwin Cody's 100% Self-Correcting Invention can greatly improve your English.

FREE BOOK ON ENGLISH. Mail coupon for 29-page illustrated book. Explains Mr. Cody's method. Filled with fascinating stories. It will prove a revelation to you. It's FREE. No obligation. Don't let lack of language power rob you of success. Mail coupon TODAY. Sherwin Cody Course in English, 1099 Central Drive, Port Washington, N. Y.



Sherwin Cody



SHERWIN CODY COURSE IN ENGLISH
1099 Central Dr., Port Washington, N. Y.

Send me (without obligation) free book, "How You Can Master Good English in 15 Minutes a Day." No agent will call.

Name

Address

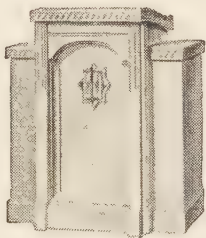
City

Zone No. (if any) State

☐ If 18 years or under, check here for Booklet A.

RHEINKIESEL Jewelry

Exquisite cross set with Rheinkiesel stones. Hand-set in solid silver. Made in Germany. With silver chain. \$4.95 post-paid. Wenson Gifts. Box 452, Egg Harbor, N. J.



For everything in fine Church Furniture

It will pay you to consider American Seating Company products when you build, remodel, or refurnish. Bodiform pews, chancel furniture, and architectural woodwork by American Seating Company craftsmen assure liturgical correctness and long service. Write for information desired.

Department 1175

American Seating Company

World's Leader in Public Seating
901 Broadway N. W., Grand Rapids 2, Mich.

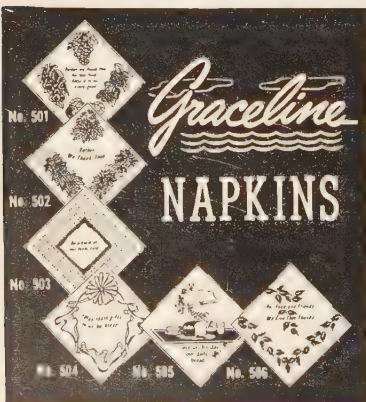
WESTERN CANADA . . .

In Alberta 65 youngsters turned out for the junior-intermediate camp at Mulhurs Beach, July 11-17. Dean E. G. Goos was assisted by Eric Berndt and Ida and Martha Lange, Betty Feldberg, Ruth Kapchinsk and Margareth Goos.

The leadership training camp attracted 26. With the Rev. John F. Kunkel as dean instructors included Dr. Rudisill and Pastor Karl W. Freitag, Herbert Hartig, and Ewald Kublik, while two campers took responsibility for the recreational program and for instruction in swimming and first aid. Members of Edmonton brotherhoods chose the first Monday in August, civic holiday, to clean up the camp and make repairs.

More and more congregations in the Western Canada Synod are using the vacatic church school material to conduct one- or two-week vacation church schools. In rural congregations like Golden Spike, where 7 pupils registered beside 24 enrolled for catechetical instruction in the pastor's class, sessions were held for five days on mornings and afternoons. In city congregations, sessions were held in the forenoon only but stretched over two weeks. Lutheran World Action films were used in a number of schools.

A fair contingent of young people from the prairie provinces attended the Lutheran League convention at Ann Arbor, among them Pastor John Kunkel, vice president of the Western Canada Luther League, who led a workshop at the convention.



Attractive! Unusual! Reverent!

Snowy-white embossed paper . . . in 6 distinctive patterns beautifully colored . . . each with a well-known "grace" line prayer . . . cellophane wrapped . . . one design per package of 50 . . . 60¢ PER PACKAGE. Your choice—2 PKGS. FOR \$1.15—we pay the postage! No C.O.D.'s please.

Wonderful for showers, weddings, church functions, parties, and mealtime at home.

Ask us for special agent price for extra income.

Order by number and name of pattern.

No. 501-Fruit (light & dark green & red) No. 503-Plaid (gray & yellow)
No. 502-Ivy (light & dark green) No. 504-Ribbon & Bow (green & rose)
No. 505-"Daily Bread" (light green, dark green, brown and pink)
No. 506-Floral (light green, dark green, pink & purple)

EDGAR ROBERTS 33 Eighth St. S.-Dept. L95
Minneapolis 2, Minnesota

MISSIONARIES

ARRIVALS

KARD, MARTHA. From Japan. 518 Carolina Ave., Bristol, Tenn.

ICKLUND, WILBUR E. From India. 4663 Cedar Ave., Minneapolis, Minn.

DEPARTURES

NDERSON, JOHN W. To Lutheran Mission, Monrovia, Liberia. July 6.

ARTOLOMEI, LILLIANA. To Lutheran Mission, Monrovia, Liberia. July 27.

SCHICK, L. E. L. To Bhimavaram, W. Godavari Dist., Andhra State, India. July 26.

DECEASED

DR. A. CHARLES R. KEITER, pastor of Salem Church, Lebanon, Pa., died Aug. 2 of a heart attack at his home.

A native of Bethlehem, Pa., where he was ordained by the Ministerium of Pennsylvania in 1912, Dr. Keiter was educated at Muhlenberg College and Philadelphia Seminary. His first pastorate was Trinity Church, Wildwood, N. J., where he served from 1912 to 1915, leaving there to become pastor of

LANKENAU

Boarding and Day School for Girls
Pre-school through high school

Thorough preparation for college; general courses. Art, music, home economics, sports. Beautiful suburban campus. Dorms.

Write Sister Lydia Fischer, 3201 W. School House Lane, Philadelphia 44, Pa.



CENTRAL LUTHERAN THEOLOGICAL SEMINARY

Fremont, Nebraska

1. It offers thorough training to those qualified, by an experienced and competent faculty.

2. It occupies a strategic position in almost half of the geographical area of the United States.

3. It enjoys a continual and sound growth and is prosecuting a sane program of development to meet the increased demands.

4. It affords unusual opportunities for investment through outright gifts, annuities and wills.

For Complete Information
Address the President



1738 Years of Service

Well Begun is Half Done

Monsieur Dior and his brethren are not the only group interested in the New Look. The modern world changes so rapidly that "new looks" appear almost daily. Clergymen and seminarians ought to be aware of the changes which have taken place recently in their financial status. Social Security has altered the picture and the minister of the future will have a chance to have a future. It is, however, mandatory for the clergyman to provide protection for his family during the intervening years between now and retirement and thus complete his security program. Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!

The Presbyterian Ministers' Fund will cheerfully assist you in adjusting yourself to this "new look." All you have to do is write to:

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

1717—Two hundred Thirty-eight Years—1955

Please mention **The LUTHERAN**
when ordering from these advertisers

YOU'LL NEVER KNOW

*what children really think of your
kindergarten until you've read*



Kathy Ann

KINDERGARTNER

by
**FRANCES DUNLAP
HERON**

This delightful, completely uninhibited book presents Sunday school as it appears to a five-year-old. Demonstrates sound educational principles and practices in actual human situations. By the author of the popular *Betty Ann, Beginner*. \$2

Published by Abingdon Press
At Your **LUTHERAN BOOK STORE**

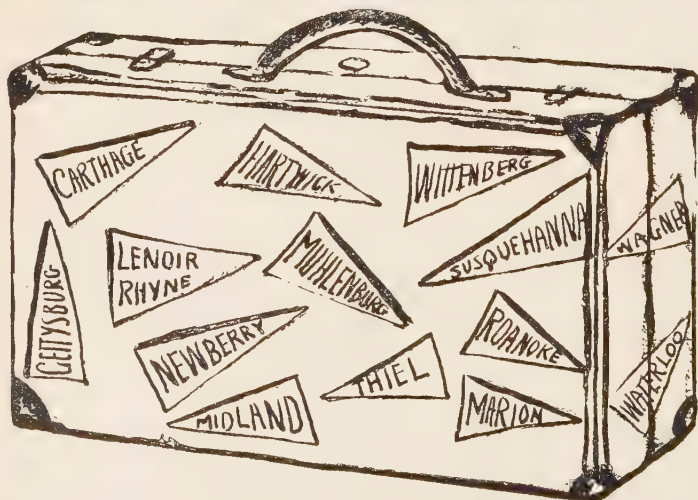
Grace Church, Norristown, Pa., for the next five years. In 1921 he became pastor of Salem Church, Lebanon.

Dr. Keiter served for many years on the board of trustees of Muhlenberg College. He had also served as a member of the UL executive board, the executive board of the Ministerium of Pennsylvania, and the board of trustees of Philadelphia Seminary. He was an active participant in the work of the Central Pennsylvania Synod after the synodical realignment in Pennsylvania, and served on a committee devoted to study and development of the synod's constitution and by-laws.

He is survived by his wife, the former Mabel Snyder, and three sons: Edmund York, Pa.; Dr. James M., Campbelltown, Pa.; and Kenneth W., Lebanon, Pa.

The funeral service, Aug. 6, was conducted by Dr. Dwight F. Putman, synodical president, and the Rev. John Yost, Jr., assistant pastor of Salem Church. Interment was in Mt. Lebanon Cemetery, Lebanon.

COLLEGE BOUND!



**LUTHERAN
COLLEGES
ARE
POPULAR**

THE BOARD OF HIGHER EDUCATION

The United Lutheran Church in America

2633 Sixteenth Street, Northwest, Washington 9, D. C.

WHO? LAWSON ASSOCIATES!

WHAT? Set a church fund-raising campaign goal at \$65,000 and raised \$92,550. The average gift was \$440 and, as important, the cost of Lawson Associates service was just over four cents per dollar raised. (The amount raised likely will be in excess of \$95,000 soon and that means the per-dollar cost will be less than four cents. This is because Lawson Associates provides its service of success on a flat fee basis.)

WHERE? The campaign was conducted in Sharon, Pennsylvania, for the congregation of St. Paul's Evangelical and Reformed Church, the Reverend William Earl D. Wynn, pastor.

WHEN? In a seven-week period during which the actual campaign took place in one week's time—with nearly 80% of the solicitation completed in one afternoon. That is the result of the detailed planning inherent in any Lawson Associates campaign.

WHY? Because when the needs for funds to provide the new church arose, the congregation of St. Paul's looked to the leader in church fund-raising, the firm of which experience has shown they could be sure Lawson Associates.

HOW? Through putting into effect the Plan of Campaign devised specifically for St. Paul's A Plan of Campaign evolved over the years and perfected to provide dignified, economical and VERY SUCCESSFUL fund appeals for churches throughout this nation and in Canada For Churches Like Yours.

YOUR CHURCH CAN RAISE DEBT FREE CAPITAL FUNDS SUCCESSFULLY UNDER THE DIRECTION OF LAWSON ASSOCIATES. MAIL THE COUPON ON THIS PAGE OR CALL COLLECT, ROCKVILLE CENTRE 6-0177 FOR INFORMATION.

Lawson Associates, Inc.
Rockville Centre, N. Y.

LU 9-1

- ☐ Call me to explain your services
☐ Arrange a consultation with one of your representatives

Name _____ Title _____
Street _____ City _____ State _____

LAWSON



ASSOCIATES

FUND RAISING COUNSEL

ROCKVILLE CENTRE, N. Y.

IN CONCLUSION

CALCULATIONS of church membership are about as reliable as predictions of the weather. Some congregations provide accurate and up-to-date figures and some don't. Southern Baptists, for instance, have been reporting gains 50 per cent higher than the Protestant average, but announce that they are going to revise their rolls this month because only 51.6 per cent of the members they report are active.

The figures in "Church in the News" this week (*on page 4*) are not infallible. But there's no doubt that church membership in Canada and the United States is increasing more rapidly than ever.

We can't be satisfied until everyone is a church member. But the main problem is how to get increased voltage among those already enrolled. Late next month the United Lutheran Church begins its well-planned two-year campaign of evangelism. The emphasis, the leaders of this program insist, won't be on how many new members can be secured in our churches.

They want us all to learn to be bold and persistent witnesses for our faith. That should result in bringing more people to church, but it should also do something to us. We can't be good witnesses for the gospel until we know that the central reality of our lives is our crucified and risen Lord. Many important things happen to us as that faith takes stronger hold of us.

A TEXAS PASTOR said last month that building new churches doesn't count until they produce a reduction in the crime rate. "Are taverns closing as new churches open?" he asked. "Are gambling dens going out of business? Is crime retreating?"

It seems this pastor is mistaking a by-product for the real thing. Staying sober and being honest are surely to be expected among Christians. But we can't ask that building churches and enrolling church members will produce any specific results that we can measure. Have men become hungry for forgiveness of their sins? Have they found the God who has that power? Do they live each day in fellowship with him?

These are the real things, and they can't be measured. Results are sure to come—better dispositions, greater courage, good citizenship, maybe more money in the bank. But we spoil everything if we seek God because we want these things.

PEOPLE SEND ME quantities of stories about their experiences. A farmer in North Dakota said he hadn't been much of a church man, but decided to pray for advice about his crops. He had a dream in which he was told, "Don't plant oats this year." Sure enough, all the oats in the neighborhood had rust, and now this man attends church regularly. A mother writes in deep sincerity that her small son was dangerously ill. She promised to come to church every Sunday if his life was spared, and is keeping her promise.

We should talk with God about our deep needs, but should not offer statistics on how frequently we've been in church or how many converts we've brought in. God knows the things we need before we ask. We pray that we may be faithful to his will, whatever he determines. When everybody in America prays like that, the churches will be full—and the kingdom of God will have come.

—ELSON RUFF

Ready For Immediate Shipment

1956 CHURCH YEAR CALENDAR

- Full color illustrations for every month
- Large easy-to-read date numerals
- Names of Sundays and special days
- Guide to liturgical colors
- Scripture thought for each day
- Daily Bible reading schedules
- Metal binding and a cord for hanging



MONTHLY ILLUSTRATIONS

Month	Subject	Artist
Jan.	Magi Arriving at Bethlehem	Jones
Feb.	Jesus and the Doctors	Harper
March	On the Way to Calvary	Jones
April	Jesus Appearing to Mary Magdalene	Jones
May	Jesus Walking on the Water	Jones
June	Moses Breaks the Tablets	Jones
July	Christ, the Great Healer	Dietrich
Aug.	Solomon Building the Temple	Jones
Sept.	Return for the Promised Land	Jones
Oct.	Christ with Mary and Martha	Jones
Nov.	The Finding of Moses	Jones
Dec.	The Nativity	Leinweber

Cover; Adoration of the Shepherds by Robert Jones

PRICES

Quantity	Cost	Quantity	Cost
3	\$1.10	100	\$25.00
12	4.00	200	48.00
25	7.50	300	69.00
50	13.75	500	110.00

Order from

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison Street
Chicago 2, Ill.

610 Smithfield Street
Pittsburgh 22, Pa.

1233 Hampton Street
Columbia 1, S. C.

17 W. Franklin Street
Baltimore 1, Md.

3103 W. Sixth Street
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

237 King Street W.
Kitchener, Ontario, Canada

219 W. Sixth Street
Austin 1, Texas

805 Locust Street
Des Moines 9, Iowa

now

A KINDERGARTEN COURSE

Weekday Church School Series

MY STORYBOOK OF JESUS

- STORIES ABOUT JESUS
- STORIES JESUS LOVED
- STORIES JESUS TOLD



THE WEEKDAY CHURCH SCHOOL SERIES

for all grades in the Church School

Kindergarten—MY STORYBOOK OF JESUS

Grade I—GOD IN MY WORLD

Grade II—JESUS, OUR FRIEND

Grade III—GETTING ALONG

Grade IV—FOLLOW ME

Grade V—BIBLE ADVENTURES

Grade VI—I WANT TO KNOW

Grade VII—THE DAY OF JESUS

Grade VIII—LUTHER AND THE
REFORMATION

Grade IX—EXPLORING THE BIBLE

Grade X—WHY

Grade XI—CHRIST IN MY LIFE

Grade XII—CHRISTIAN STRATEGY

The WEEKDAY CHURCH SCHOOL SERIES is a study plan designed to give a thorough and deeper treatment to the essential elements of the Christian faith.

PRICES

WORK KITS *(kindergarten)*

85c (one kit for complete year)

75c in quantities of 5 or more

READING BOOKS

\$1.50 per copy

\$1.25 in quantities of 5 or more

WORK BOOKS

Grades I and II

40c each per semester

35c in quantities of 5 or more

Grades III, IV, V and VI

30c each per semester

25c in quantities of 5 or more

TEACHER'S GUIDES

\$2.50 each

EXAMINATION COPIES

Courses in the WEEKDAY CHURCH SCHOOL SERIES will be sent on request for a 30-day examination period.

Order From

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

17 W. Franklin St.
Baltimore 1, Md.

22 W. Madison St.
Chicago 2, Ill.

11 Arzuaga St. (P.O. Box 335)
Rio Piedras, Puerto Rico

805 Locust St.
Des Moines 9, Iowa

17 Park Place
New York 7, N. Y.

3103 W. Sixth St.
Los Angeles 5, Calif.

610 Smithfield St.
Pittsburgh 22, Pa.

237 King Street W.
Kitchener, Ont., Can.

1233 Hampton St.
Columbia 1, S. C.

219 W. Sixth St.
Austin 1, Texas

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif
Free